

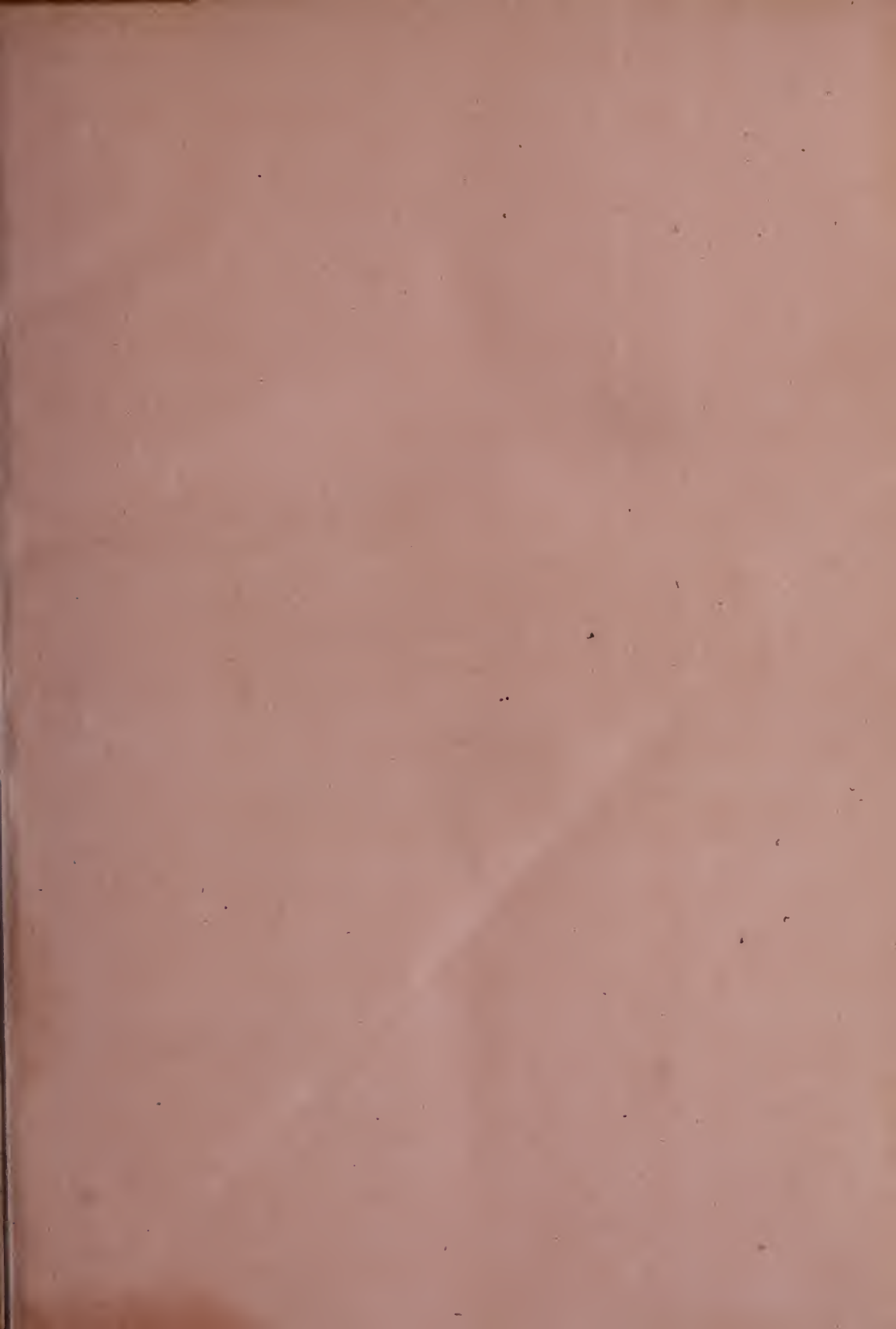


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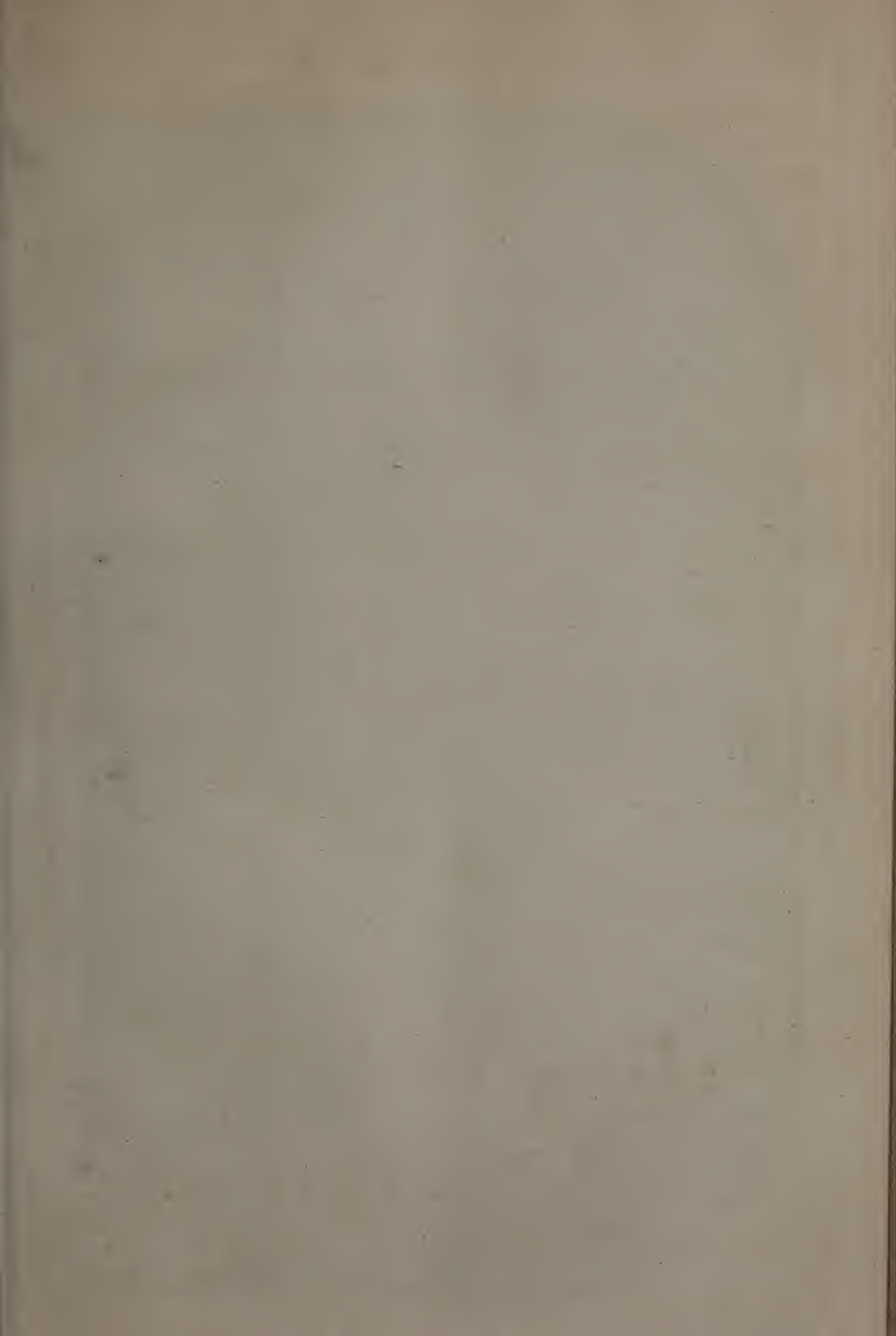
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VIEW FROM THE PALACE AND FORT AT AGRA.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

[NOTE.—THE CHURCH MISSIONARY SOCIETY'S MISSION IN NEW ZEALAND.—Our May number contained an article on New Zealand, by an Army Chaplain, which made imputations upon missionaries, especially of the Church Missionary Society. The paragraph begins in page 193, "There is a far more serious charge," &c. We are authorized to state that the impressions conveyed in this paragraph are entirely incorrect. Many years ago some missionaries were separated from the Society on account of the purchase of land; but it is distinctly against the rules of the Society that any missionary buy and farm land without the permission of the Committee, and such permission for private purposes would not be given. Land, indeed, has been bought at times for the future benefit of the native church—to relieve the burden of its support. We regret deeply that a mistaken impression should have been conveyed in regard to the agents of a society for which we have the highest respect, and which has been second to none of our societies in the self-denial and success of its missionaries; and we regret also that, in the midst of their present trials, the missionaries in New Zealand should be pained by such reflections.—Ed. *Christian Work*.]

A GLANCE AT THE CHURCH MISSION IN NORTHERN INDIA.

[The mission field is now so vast, that the attempt to give a comprehensive view of it in a series of articles, entering into details, would occupy our whole disposable space for years, and is therefore out of the question. We intend, however, to give our readers at a glance an idea of the most important stations of different societies in all parts of the world: doing this, not in every number, but from time to time. We begin with the mission of the Church Missionary Society in Bengal and the North-west Provinces, leaving the Punjab for another article. The intention of the series will explain the brevity of our notice.]

The Church Missionary Society's mission in Calcutta was commenced in 1816, by the Rev. Mr. Jetter. The establishment of educational institutions was a leading feature of this mission from the first. Education has, in Northern India, effected more than any other instrumentality. In Southern India the direct preaching of the gospel has been most effective in gaining many converts, and thus establishing numerous churches; but in Northern India, where superstition has a much more subtle influence over a people of higher intelligence, education has proved the most effective instrumentality. The results, if atten-

tively considered, are seen to be quite as remarkable in Northern India as in Southern India, or in other parts of the mission field. The whole position of Hinduism has been changed; idolatry has been slowly undermined by the instruction given to the learned classes, who have immense sway over the populace; and the preparation is going on, we hope, for such a triumph of Christianity as was witnessed in the early centuries, when the heathenism of the Roman Empire which outwardly presented a fair appearance to the last, suddenly collapsed, having been inwardly destroyed by the spread of Christian truth.

In eight years after the establishment of the Calcutta mission, there were 22 schools and 500 scholars. Bishop Heber, during his short episcopate from 1825 to 1827, did much to promote the interests of the mission. Mr. Long, well known as a distinguished missionary, thus speaks of the importance of Calcutta as a centre of mission work:—"In the city is a population of at least 500,000, and within a radius of fifteen miles a population of more than 2,000,000. It is the centre of missionary operations for North India—the heart of Bengal. All translations of the Scriptures, and circulation of tracts and school books—

the machinery of missions—are under the charge of missionaries in Calcutta. Thousands of youths come to the city and lodge for the sole purpose of their education. . . . I have long been of opinion that Calcutta is the Waterloo of India, the depot where the grand battle between Christianity and Hinduism will be fought. The English language is sweeping away, as with the besom of destruction, any lingering attachment that may remain to Brahmanism in the minds of youth; and now is the glorious era to control the storm and direct the mental energies in the path of salvation.” The correctness of this opinion, which was uttered some ten or twelve years ago, has been more and more confirmed by the events which have followed since. The mission at Calcutta continues to carry on with energy its various operations of education, preaching, translation, &c. The Cathedral College, instituted by Bishop Daniel Wilson, and entrusted to the management of the Church Missionary Society, admitted 193 students during the year 1865. Its aim is to give a higher education thoroughly leavened with Christian principles.

The Mission in Benares, the sacred city of Hinduism, was commenced in the year 1817. For a long period there was not much systematic effort at this station; but, within the last quarter of a century, this has become one of the most important stations of the society. Our readers will remember the important position taken by the native Christians of this city in the sad period of the mutiny. The church at Benares continues to prosper. The native pastor has under his charge a congregation of between 300 and 400. The number of pupils attending the college is between 400 and 500.

The mission in Agra is the oldest of all,—incipient labours having been commenced as early as the year 1815. An institution for orphan children has been an object of special care at this station. Agra has been well provided with schools. There is also a high school or college, and a printing-press. The city, as may be seen from the illustration, is beautifully situated. It is on the south-west bank of the Jumna, a tributary of the Ganges. The greater part, however, is in a ruinous state, and the streets are so narrow as scarcely to admit the passage of a carriage. This mission now comprises two congregations under European pastors. Many converts have recently been added, two of them of distinguished position. Three of the moulvies who opposed the missionaries in 1857 are now Christians.

Two of them are acknowledged to have been zealous and learned Mohammedans, and they are now earnest and devoted men.

The Meerut mission was begun shortly after that at Agra. It was for a long period, however, carried on very feebly, having been for four years, from 1842 to 1846, without a missionary. After the arrival in that year of Mr. Lamb, it began to prosper, and in a few years 150 converts had been baptized. The mutiny, which first broke out in this city, deprived the missionary stem of its branches; but nine have risen, burst forth, and grown on the parent stock. Since that event 410 adults have been baptized, and the native Church now contains nearly 800 members, of whom more than 300 are communicants. The native Christians show great zeal and self-denial in their efforts to maintain a native pastor.

The mission at Burdwan, situated about fifty-eight miles from Calcutta, in the centre of the richest agricultural district in India, was begun at the instigation of a Lieutenant Stewart at the close of the year 1816. He proposed an extensive plan of native schools. Ten were established in Burdwan and neighbouring villages, and within a year they were attended by 1000 children, all taught in the Bengalee language. There is a very interesting orphan girls' school, to which Mrs. Weitbrecht long devoted her energies. The report of this mission for the year 1865-66 was rather discouraging. The following is an extract:—"Notwithstanding the long period of fifty years in which a witness for the truth has been maintained in Burdwan, and the instruction bestowed upon the converts and their children, through a well-conducted educational agency of infants' schools, vernacular and Anglo-vernacular schools, the congregation of about 250 souls is still in a weakly condition; and instead of exercising an aggressive influence upon surrounding heathenism, it has rather a deadening influence, and greatly depresses the missionary in charge of it."

The mission at Kishnagurh has suffered recently from the failure of harvests and the impoverishment of the ryots, to which class most of the converts belong. "At the close of 1865 the missionaries were obliged to appeal to the public for a 'relief' fund. Many of the schools had been broken up, and hundreds of labourers were without employment: many were dying for want of a sufficiency of wholesome food, being compelled to eat roots, berries, the rind of trees, grass, &c." Notwithstanding this calamity, the

native church prospers, and many of the converts have shown the Christian graces in the midst of their affliction.

The other missions in Bengal and the North-West provinces are, the important mission to the Santals or aborigines, the mission at Bhagulpore, the mission at Allahabad, where there is constant preaching in the bazaars and in places of public resort, and where the schools are attended by about two hundred children; the mission at Jubbulpore, with a large Anglo-vernacular school of 210 boys; the purely educational mission at Azingurh, the mission at Gorruckpore, with a native congregation of 322; the mission at Fyzabad, begun in 1862; the mission at Lucknow, where the work is carried on by preaching and itinerating, and where, if much has not been effected, a harvest appears to be preparing; and the mission at Katghur, the centre of a system of village schools. The Church Missionary Society in Northern India makes use of a great variety of agency—colleges, higher institutions, English schools of a more common class,

vernacular schools, preaching in bazaars, itinerating, printing, and distributing Bibles and Tracts, &c., &c. It has many most efficient missionaries in the field, engaged in these various kinds of labour, whose names are familiar to all friends and supporters of missions. Calcutta has been favoured with a noble succession of bishops—Heber, Daniel Wilson, Cotton, and others, who have all fostered the work of the Society. The death of Bishop Cotton is deeply felt by the Church missionaries, as by all;—by them very specially. The appointment of Bishop Milman, who, as we see from the *Friend of India*, is identifying himself already with extreme and narrow High Churchism, to a diocese so highly favoured in the past, so impregnated with the catholic spirit of genuine Christianity, will, we fear, be most injurious; though we must hope and pray that he himself may soon come under the influence of that fervid evangelical feeling which leavens so remarkably the Christian Anglo-Indian community.

OPEN-AIR PREACHING.

DURING the present summer some hundreds of persons, several of them wealthy, many of them in humble circumstances, will be engaged, for the most part voluntarily, in open-air preaching in town and country. It may, perhaps, interest our readers to learn something of their proceedings. The following societies now include open-air preaching in their operations:—The London Diocesan Home Mission, the Church Home Mission, Clerkenwell Church Home Mission, Islington Church Home Mission, London City Mission, Country Towns Mission, Home Missionary Society, Church Pastoral Aid, Scripture Readers' Society, the Open-air Mission, Christian Community, Young Men's Societies, the Evangelistic Society, and the Association of Lay Helpers for the diocese of London, recently instituted by the bishop. The agents of the Country Towns Mission conducted 1,477 meetings during the past year, and those of the London City Mission 3,605, with an average attendance of 87, and a gross attendance of 315,437.

It must be acknowledged, therefore, that open-air preaching is a religious institution of the coun-

try, and is regarded with favour by every section of the Church, although it is only of late years that it has come to be used as an aggressive agency. Formerly, when preachers resorted to the open air, it was not merely to attract the masses, but because no building was large enough to contain the crowds which their fame, or some special interest attached to the service, succeeded in drawing together. This was the case in the days of Whitfield and Wesley, and this is the case still in many parts of Wales, where "Associations" are held. Only about a fortnight ago one of these monster gatherings was held in a field near St. Clears, Carmarthenshire. Upwards of 7,000 persons attended, including about 100 ministers, and fifteen of them successively preached sermons. It was on such occasions that the great masters of the Welsh pulpit, John Elias, Williams, of Weru, and Christmas Evans, in years gone by, preached some of their grandest sermons.

A scene, somewhat similar to that at St. Clears, save that there were not so many ministers, and so many sermons, might have been witnessed about the same time at the little hamlet of Pep-

pard, six miles from Reading. Mr. Spurgeon was the preacher; and the announcement that he would preach two sermons in the open air drew a congregation of more than five thousand persons from all parts of the country. The field in which the preacher's waggon was stationed commanded an extensive view of a romantic country; but, beautiful as that was, in the glorious June sunshine, it was not more enlivening than the spectacle presented by that mass of immortal souls, deeply interested in the preacher's message, and paying the most rapt attention to every part of the service.

Although open air preachers generally do not command such congregations as those just alluded to, they are frequently present with the Gospel message at scenes where still greater multitudes are collected. At fairs, races, public executions, and indeed at any special gatherings they are to be found, despite of all unfavourable circumstances, addressing those who have ears to hear. During last month, for example, amid the wild excitement, dissipation, and folly belonging to Epsom races, able men were present, representing the Open Air Mission, the London City Mission, the Country Towns Mission, the Evangelization Society, the British and Foreign Bible Society, the Young Men's Christian Association, and others not officially connected with any society. For four days they did their best to awaken the slumbering consciences of thousands and tens of thousands bent on pleasure, gambling, and knavery. On the Sunday before the races preaching was general over the course. Special efforts were made among the tramps and gipseys always to be found at races, and a greater amount of attention seems to have been paid to the preachers than in former years. It is pleasing to think of the colporteur of the Bible Society selling one hundred and six books on Epsom downs, of fifty thousand religious tracts being distributed, and of prayer and sacred songs ascending to Heaven during the whole time that the reckless revelry of the races continued.

Efforts similar in character were put forth at the fifty-seven fairs which were visited by the agents of several societies. In point of morality there is not much to choose between the race-course and the pleasure fair, as this last may be seen in many country places, and in a few of the suburbs of the metropolis. The worst fair perhaps in the neighbourhood of London is that which is held annually at Charlton, near Woolwich. The writer of this article lived for years close to the

spot, and he finds it utterly impossible to give any adequate idea of the vice and profanity which for three days ostensibly, but for nearly a week really, turn the neighbourhood upside down. The fair is frequented by the soldiers of the garrison, by the young cadets from the military college, by sailors who have come on shore with the earnings of their voyage in their pockets, by the riff-raff of the town, and by hundreds of the vicious of both sexes, from all quarters; and no pen can describe the uproar, the profligacy and dissipation which run riot while the fair continues. It is a masquerading fair, and part of its programme is that women shall attend it dressed in men's clothes, and men in female attire. This was one of the fairs at which the open-air preachers were busily engaged last autumn. They delivered tracts calculated by their very title to pierce the conscience and to arrest attention; they preached short sermons, and in some instances drew as large a crowd as the showman; they posted banners in conspicuous places, on which were inscribed words of Holy Scripture well adapted to alarm the thoughtless and scoffing; and although the demoralising influences of the fair were as great as ever, those who tried by these means to check them were not without the conviction that their labours had been owned and blessed. And this is the kind of work which they carry on at all the fairs which they visit.

But the voice of the open-air preacher is heard amid scenes far more exciting and awful than the race-course and the pleasure fair. He is to be found amongst that debased and guilty crowd which a public execution never fails to bring together. Last autumn, for example, at the execution of Jeffery, thirty-five preachers were at work all through the dreadful night which preceded it, and as morning dawned thirty additional helpers appeared. The crowd around the gallows is described by one of the preachers as worse than any of the forty execution crowds in which he had laboured in London and the provinces. It was emphatically an assemblage of poverty and crime, the latter element prevailing to a fearful extent. The poverty-stricken creatures might be counted by scores asleep in the doorways, on the pavement, and against the barriers in the streets. There they lay coiled up together like bundles of rags, till disturbed by the police, the occupants of the houses, the workmen engaged in fixing the barriers, or the noise of the crowd. Meanwhile scores, probably hundreds, of thieves were either hanging listlessly about or amusing themselves by

ill-treating any respectable person who presented himself on the scene. Oaths, blasphemies, obscenities, and filthy and comic songs were freely and continuously indulged in. A strange and awful scene indeed for the preacher of the Gospel! Yet here the agents of the Open-air Mission, city missionaries, scripture readers, two foreign missionaries, two or three Bible women, and a few godly working men spent the night; now preaching and now praying; now singing the solemn hymn, "Great God, what I do see and hear," and now speaking a few earnest words to those to whom they distributed tracts. Thus they worked amid a crowd of twenty thousand persons. The Great Day alone will truly reveal the results of their efforts; but they testified to seeing the tears of penitence on many faces, and the rapt attention of many more induced them to believe that the seed thus cast upon the waters would be found, even though it might be after many days.

What we have glanced at, however, partakes rather of the character of special than the ordinary work of open-air preachers. They have a work in the streets and lanes of the city, on commons and on heaths, and here their audience is much smaller. During the summer months the members of the several societies mentioned, occupy their several stations with as much regularity, weather permitting, as any minister his pulpit. Last year the members of the Christian Community, a society now 95 years old, at their dozen stations held 463 services, and delivered 1389 addresses. It was computed that not less than 107,000 people attended these services, being a large increase over any former year. The attention of the people to the addresses and their decorous conduct have been most exemplary. Interruptions by drunken people of both sexes, have occasionally occurred; but the people have invariably protected the speakers from annoyance, and have, as soon as possible, removed all obstructions. The preachers have, as usual, been opposed by the "freethinkers" at nearly every station; but the opposition has been trifling compared with former years. It is pleasing to add that some of these objectors have during the past year been led to abandon their principles, cordially to embrace the Gospel, and to unite themselves in fellowship with God's people. The most formidable opposition has arisen from the Romanists, who have at times been very troublesome at some of the stations.

The most important branch of open-air work

conducted by this society, is that carried on in the London Fields, near Hackney. For the last three years they have had tent services in these fields, with far more success than could have been well anticipated. The spot is well situated for such labours, being surrounded by a dense population, hundreds of whom are idling about on the Sabbath day. Here, also, since the parks and other places have been closed against them, free-thinkers make their head-quarters, and may be seen in groups of hundreds every Sunday, discussing every subject, religious, social, political, and scientific. In the midst of these miscellaneous gatherings the open-air preacher takes his stand, having at his command a large tent capable of covering from sun or rain 500 people.

Last Whit Sunday and Monday, services were held of a more than usually interesting character. Early on Sunday morning the tent was pitched, and at 10 o'clock the service was begun by a prayer meeting for the first hour, prayer being specially offered for a blessing to rest upon the services of the two days. At 11, the regular service was held, and as the weather was beautifully fine, there was a large attendance. In the afternoon the tent was filled again, and there was service, without intermission, until past 11 o'clock at night (the tent being left on the ground for the night to be ready for the next day's services) and during this period a large crowd of eager hearers was kept together. While this was going on, during the afternoon two other services were conducted with large congregations, besides the numerous groups of discussionists, who never left off even to adjourn for dinner or tea; nor did they finally break off their contention till past two o'clock on Monday morning. In the evening the crowds on the ground were more numerous than ever, and a second service was opened with even a larger audience than the first. Then another, and even another followed, while an immense meeting of teetotallers was going on in another part. Then the members of the Bible Defence Association were also at work arguing with infidels and sceptics, so that from 8 to 10 o'clock the ground was alive with controversy.

In one part of the ground the Secretary of the Christian Community formed a praying ring, and what with the singing of lively tunes and the tones of earnest prayer, the very air resounded, and everybody seemed to press around to see and hear what was going on. It was after 11 o'clock before the service closed in the large tent, the

other meetings adjourning to it as the people began to clear off. The proceedings of Monday were of a similar character, save that in one part of the field a soldier, preaching in his uniform, formed one scene of attraction, and a lady preacher in a different spot, another. About 50 services or addresses were delivered during the two days, and some thousands of tracts distributed. Space will not allow us to give details of the work pursued by the agents of the several societies, already mentioned, by whom open-air preaching is practised; but enough has been placed before the reader to enable him to judge of the character of their work.

A few words now upon open-air preaching as a means of reaching those who habitually neglect the house of God. There are many who look upon it with suspicion, and who refuse their co-operation, because, in not a few instances, those who engage in it are wholly incompetent to the task. It cannot be denied that there are those, as Mr. Macgregor's Open-air Mission report well said, who are totally unfit for the work which they have taken in hand. Such people, whose qualifications every one doubts but themselves, whether encouraged or discouraged, *will* preach. Doubtless many of our readers have been pained again and again by some of the street services which it has been their lot to hear—sermons which, apparently, have ministered to nothing but the vanity and conceit of those who delivered them. Again, street preaching is not always Gospel preaching, even in name; and for this reason, and a feeling of disgust, to use no feebler word, at much that goes by the name of it, numbers of ministers and able laymen have stood aloof from the Open-air Mission. As far as that mission is concerned, it is only just to say, in passing, that it does not hold itself responsible for all the open-air preaching in London and elsewhere, although it wisely counsels charity towards young beginners. Some of those who at first seemed very unlikely have afterward become good preachers. Many of our greatest preachers—Robert Hall, to cite a well-known case—would have been lost to the church, had their earliest efforts been discouraged. Open-air preachers, as well as others, require training; and if they have the grace of God in their hearts, a ready knowledge of Scripture, a good voice, common sense, a fair knowledge of human life, and a fair power of saying in plain English what they know and feel, they may become good preachers, wise to win souls, though at first they may speak with the tongue of the stammerer.

The objection, however, drawn from the feebleness of open-air preaching, as it may have come before our readers, is worth nothing, if in other hands by the blessing of God it may become a power for good. Were it otherwise convenient, the best preachers which London now holds should be found in London's streets, if it be true that the masses who now stand aloof from our places of worship can be won for Christ by this instrumentality. Mr. Macgregor, who, from his long experience, has a right to be heard upon this question, has several times stated in our hearing that the best way of bringing back to Christianity the alienated affections of the people, is to take the Gospel to them in the open air. Multitudes of them are not interested in Christianity to the slightest degree. Their prejudices, their habits, and their sins, effectually keep them outside all churches and chapels. The kindest invitation is lost upon them; the most comfortable building has no charm for them; the most attractive service fails to win them; the most eloquent preacher cannot draw them in. But when they see a man bringing the word of truth to them even in the streets—they are likely to believe that he is in earnest to have them saved. They are interested in spite of themselves, and they listen without intending to do so. What more natural than that the effect of this should be to lead them afterwards to the house of God!

The results of the open-air preaching movement prove the soundness of these remarks. We can no longer doubt that multitudes of persons among the labouring classes who absent themselves from the house of God can be interested in the truths of the Gospel when they are declared to them outside church and chapel walls. There is something in this irregular agency which accords well with the habits of many who from a certain vice or virtue in their blood cannot submit to being stared at when they enter a place of worship. By an unanswerable logic they deem the Queen's highway their own ground; in the street no one can count them intruders, and if a man's sermon is dull they are not compelled to sit it out; they can move on without being deemed irreverent, or accused of being what in their estimation is a great deal worse—ill-bred persons. It is only of late years that the experiment of open-air preaching has been tried as a means of reaching those who avowedly stand aloof from religious ordinances, and already the instances are many of those who have become most useful workers for Christ through

receiving their first religious impressions at open-air services. What Christian, then, in London and in the provinces should look coldly upon this movement? From the provinces, especially from the agricultural districts, we are constantly receiving tidings of the lamentable state of heathenism in which multitudes of people are living and dying. We are told not only that there are many who cannot read or write, or who have not the slightest acquaintance with the mere rudiments of knowledge. They are in a sadder, darker ignorance; they know not the name of the God who created them, or of the Saviour who died for them; they never pray, they know not what it means; they never enter a place of worship; "like brutes they live, like brutes they die!" In London we were told, it seems like three or four years ago or more, that there were a million of persons for whom no church or chapel accommodation was provided, and that if all the population attended there would be no room for two out of every three persons. With this fact there was

another stated that, apparently, there was room enough for all those who felt any interest in attending; for very few churches and chapels were other than thinly attended.

From town and country then the admonition alike sounds forth, "Preach the word; be instant in season, out of season." In the very metropolis of our Christian land, and with ten thousand Christian agencies at work, men are living and dying, dying every hour, without knowledge of the Saviour who could make the dark valley radiant with the light of immortality. Surely, therefore, it is no time to look coldly upon a movement which has been owned by God in the salvation of many souls. On the contrary, we trust that while the summer is with us and while the agents of the various societies we have enumerated will be found at their several posts of duty, they will be encouraged by the sympathy and hearty co-operation of many efficient volunteers.

A SANDWICH ISLANDS MISSIONARY.

ANOTHER of the American missionaries has passed away, after having laboured for more than a third of a century among the Hawaiian people. His death occurred on Tuesday afternoon, March 28th, after an illness of four days. On Friday night previous, having made arrangements for visiting Honolulu, to accompany his daughter to Punahou school, he retired apparently in usual health. A sudden attack of apoplexy, combined with the entire paralysis of his left side, rendered him both helpless and insensible. With the exception of a few words, partly in Hawaiian and partly in English, when first taken, he did not hold any communication with his family or attendants, but lingered for nearly four days, when he quietly and peacefully passed away.

Having been long acquainted with the deceased, very often met him in ecclesiastical meetings, occasionally enjoyed the generous hospitality of his house, and finally been permitted the melancholy privilege of being present and participating in his funeral exercises, we shall furnish a few memorials of the departed missionary, who has laboured for so many years as a Pastor among the Hawaiian people and Professor at Lahainaluna Seminary.

The Rev. John S. Emerson was born in Chester,

New Hampshire, on the 28th of December, 1800, and hence was 66 years and 3 months old at the time of his death. He descended from a branch of the Emerson family emigrating from England and settling in Haverhill, Mass., in 1652. The descendants of the original emigrants have become very numerous in the United States, and many have devoted their lives to the cause of education and the Christian ministry. The subject of this notice left his home and commenced his studies preparatory for college at the age of 18 years, and graduated at Dartmouth College, Hanover, N.H., in 1826, having for one of his classmates the Hon. S. P. Chase, the present Chief Justice of the United States; and during Mr. Emerson's visit to the United States with his family in 1860, he was most kindly welcomed and entertained by his old classmate, who was then a member of the Senate. After graduating, he engaged, like so many of the alumni of American colleges, in teaching an academy before entering upon his theological studies. These were pursued for three years at Andover, where he graduated in 1830. A missionary life had, during all his season of preparation for the ministry, been the cherished purpose of his mind. He was expecting to have gone to India, where a sister was labouring under the

auspices of the American Board ; but just at that period there was a special call for reinforcing the mission to these islands. He arrived at Honolulu, May 17th, 1832, in company with the Rev. Messrs. Lyman, Spaulding, Alexander, Armstrong, Forbes, Hitchcock, and Lyons, and Dr. Chapin, and Mr. Rogers, printer.

Very soon after his arrival the "general meeting" of the Mission assigned Mr. and Mrs. Emerson to the station of Waialua, on Oahu. There they have spent their entire missionary life, with the exception of four years, while Mr. Emerson officiated as a Professor, at Lahainaluna Seminary, viz., from 1842 to 1846. It was during his residence at Lahainaluna that he published, with the assistance of Messrs. Alexander and Bishop, and S. M. Kamakau, an English-Hawaiian Dictionary, which was based upon Webster's Abridgment. This is a closely printed volume of 184 pages, containing over 16,000 words in English, but with Hawaiian definitions. Andrews' Hawaiian-English Dictionary contains 15,500, and Johnson's English Dictionary (original edition) contains 15,784. Mr. Emerson was a most strenuous advocate for the introduction of the English language as a study in the Seminary, and it was in the promotion of this object that he prepared the English-Hawaiian Dictionary. At the end of four years' arduous labours as a teacher, he returned to Waialua, where he spent the remainder of his life in the cheerful and successful discharge of his clerical and parochial duties. At the close of so many years of pastoral and ministerial labour among this people, it appeared highly becoming that he should finally sink to rest among them, with every appropriate honour which his former parishioners could bestow upon his memory. He resigned his pastorate, through increasing infirmities, in 1864, as he had been warned of what might at any moment be his fate, having been afflicted with an apoplectic stroke in 1859, and another in 1863. Thus it appeared that those attacks occurred at intervals of just four years. The morning after his decease, at a meeting of the pastor and lunas, or deacons, of the church at Waialua, a resolution was passed for the church to defray all the expenses of the funeral. In addition to the usual expenses, the floors, communion table, and pulpit, were suitably draped in black. Prayers had been offered at the parsonage, by the Rev. Mr. Kaoliko, in Hawaiian, and the Rev. Mr. Damon, in English, the procession was formed, and followed the coffin to the church, borne by the lunas of the church as pall-bearers.

The following order of exercise was observed at the church :—

Singing—Hawaiian hymn, translation of "Vital Spark."

Prayer—By the Rev. M. Kuaea, Pastor.

Reading of 15 chap. of 1st Cor.—By Rev. L. Smith.

Singing—"Heaven is my Home."

Sermon text, 1st Cor. 2-9—By Rev. L. Smith.

Singing—"Resurrection."

Address in English—By Rev. S. C. Damon.

Address in Hawaiian—By Rev. M. Kuaea.

The procession reformed and proceeded to the grave, where the remains of our departed friend were deposited by foreigners, who were neighbours of the deceased, Mr. Anderson, the school superintendent, having the direction. Before the coffin was lowered into the grave, the choir sang, "Unveil thy bosom," translated into Hawaiian, and prayer was offered at the close, by the Rev. S. C. Damon.

The audience was large, and the church well filled. We know not how more becoming and appropriate honour or respect could have been shown the remains of the deceased. He had laboured long and faithfully among his people. While we could say much respecting his labours as a pastor, preacher, and teacher, yet we must confine our remarks to a single point. From the commencement of his labours at Waialua, he endeavoured to interest his people in the diligent reading and study of the Bible. He had so arranged the reading of the Bible that his people were accustomed to read the entire Bible through once in about three years. Many times had his people gone over the Word of God. In the daily morning prayer-meeting, which has been kept up for many years at the church, and which he usually attended, he would read and comment on the chapters for the day. We recollect some months ago to have asked an old Hawaiian, belonging to the Waialua church, how many times he had read the Bible through. His reply was "eiwa" (nine)! A fact like this speaks volumes in favour of the labours of our departed co-labourer in the work of the Gospel ministry. Would that all pastors had left as good a record among their people!

We could add much more, but our limits will not permit us to do so. We cannot refrain from adding a single paragraph respecting the family which is left to mourn his loss. Mrs. E. has ever been a most efficient coadjutor to her husband. She did not confine her labours to domestic affairs, but most incessantly has she toiled and

laboured among the people. For years she has conducted the singing in the church, and administered in times and ways without number to the wants of the people in sickness and health; and we are most happy to learn that she expects still to labour as heretofore for the people. No one who has not fully acquainted himself with the facts, can estimate the amount of labour performed by the wife of an Hawaiian Pastor, who is devoted to her work. They have been peculiarly happy in their family. Two sons have died, but five sons and one daughter survive to mourn the loss of their father. Two of the sons are studying

medicine in the United States, one of whom served in the union army, and fought at Fredericksburgh and Gettysburgh. Another son is now an undergraduate at Williams College, preparing for the Christian ministry, while the remaining children are residing upon the islands. In view of such a death may we not exclaim in the language of the revelator John, "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."—*From the Honolulu Friend.*

MISSION VOYAGING OF BISHOP PATTESON.

THE following are extracts from the journal of the last voyage made by Bishop Patteson:—

"The *Southern Cross* sailed on Monday, May 28th. The Bishop of New Zealand came to Kohimarama, and, after a short service in the chapel, accompanied us on board. As we weighed anchor, he left us with parting words of blessing.

"Our voyage to Norfolk Island was, as usual, slow, and on this occasion very rough. At last, on Saturday morning, June 9th, we sighted land, and by noon we were all on shore, except some dozen lads, who thought it wiser to forego the delight of two days on shore, and so secure themselves against any return of sea-sickness.

"On Saturday morning the 16th we made the land, the weather being thick and squally, and landed Mov, at his request, in Pango Bay. This young man was taken to Erromanga many years ago to clear sandal-wood, and, with some companions, made his escape in a boat, and drifted past his own island, and through all the northern islands of the New Hebrides group to Star Island, whence he went to Mota. The bishop found him there, and took him for a couple of years into his school, and to-day returned him to his own island.

We anchored on Sunday morning off the usual landing-place at Mae, and, after our native and English services, went ashore with our four Sesake scholars neatly dressed, and carrying each one a goodly bag of clothes and other property accumulated in New Zealand. A considerable number of people, about 200, met us as we waded ashore. The news of their two friends being left in New Zealand was well received by the people inhabiting

the central part of the island, who speak a totally different language from our Sesake friends. We walked two or three miles inland, and saw all our old acquaintance now on the island; others were absent in trading vessels which had called here, and some have died of a prevalent influenza. A desultory warfare was being carried on with a neighbouring tribe, in which three people had been killed and others wounded; but this is unhappily the ordinary state of things in these islands. The people all go about armed as usual, and, to a stranger's eye, would no doubt appear very wild; but for many years past we have been very good friends, and we know each other well, yet we cannot afford time to remain here long, and we have as yet no one who can be placed upon the island as a teacher. We can only hope and pray that before long some of us may be able to remain here for a season.

"On Monday we spent a hard-working morning in a manner very necessary for the success of our voyage, yet not corresponding exactly to the notion that people usually form of the duties of a missionary. At seven a.m. the Bishop, Mr. Palmer, and Mr. Atkin, with three of our scholars, went off to a boat cove nearly two miles distant, where a large party of natives was assembled in great excitement, each man carrying yams, or sugar cane, or a pig, or some other article of trade. The boat was of course surrounded in a moment, each man pressing forward to sell his goods. We succeeded in most places, after one or two visits, in making the people understand that we must buy by weight, and not by the number of yams, which of course

vary greatly in size. So the missionaries become yam and pig-dealers for the time ; a steelyard is hung upon the nearest branch, and a hatchet is given for 70 lbs. or 80 lbs. of yams. The people deal honestly enough, bringing more yams to make up any deficiency in weight, and highly approving of our honesty when we return a yam from a basket above weight. The noise is deafening ; every one is anxious to get rid of his produce ; every one talks at the same time and at the top of his voice ; men shout and women scream, and pigs squeal, and every one is wet through with wading, and covered with the fresh soil from which many of the yams have just been taken, and stained with the turmeric which covers the bodies and mats of the people. At last the boat, quite full of yams and pigs, is shoved off, and then the excitement subsides ; the people sit quietly round the missionary, who remains on shore while the boat returns to the schooner. Pigs and yams are forgotten for a while, and the talk is of their affairs in the island, and our customs in New Zealand ; questions are asked about our motives in taking away some of their young people ; many volunteer to come with us, and we have no difficulty in securing any amount of attention while we tell them, when we know the language sufficiently well, the old and new story, and contrast a life of peace and happiness with their suspicious mode of life, their quarrellings, and fightings.

"There is now good reason to speak here of such things ; two of our acquaintances were sitting wounded by us, three had lately been killed and eaten by a neighbouring, but, as usual, hostile tribe. They assent, as a matter of course, to all that we say, but by most of them, it is alas ! soon forgotten ; yet some lads come away with us, and it is through them that we hope to work upon the people.

"In the afternoon a distant village was visited for the first time, where we found a larger population than at either of the districts of the island already known to us. All day long it blew very hard, and looked very wild outside ; but the vessel lay easily at anchor under the lee of the island, and it was safe enough for boating. These days are always fatiguing. It is necessary to be watchful without appearing to watch ; to say a word here and there at the right time, to keep every one in good temper. The mere noise is distracting, and often, as to-day, two distinct languages but imperfectly known must be spoken almost at the same moment, to say nothing of

directions in their languages to our own scholars from other islands assisting us in the boat, and the bartering hatchets, &c., for yams.

"Often, where we are not well known, these visits are attended with some risk. It is impossible to buy *all* the yams, and it tries a man's temper to have to carry back unsold a heavy weight, it may be a mile or two, to his village. Not unfrequently some reckless fellow sends an arrow after the boat's men who have not satisfied his longing for a hatchet ; they have little idea of the value, and no idea of the sanctity, of human life, and think no more of shooting at a man than a schoolboy of throwing a stone at a bird. But for this very reason the boat ought not to be suffered to leave the vessel without some thoroughly responsible person, well acquainted with native habits ; the Bishop invariably goes himself. The islanders, of course, seize upon the opportunity afforded by these visits to obtain hatchets, adzes, fish-hooks, &c., and we must barter with them, or give up all hope of obtaining a friendly introduction to them. Moreover, we must feed our large party on board. We can only redeem this 'barbarism of barter' by remembering that it is a necessary step to a more perfect acquaintance with each other.

"June 21.—To-day we lowered the boat in the early morning off Whitsuntide Island, where the Bishop is well known to many of the people. We stayed but a short while, however, as we only wished to tell them that we hoped to return in two or three months. The breeze was still very stormy, and it took but a short time to sail on to the north side of Leper's Island. This magnificent island is inhabited by a singularly fine race of people. Never was a place more completely misnamed. The natives live in a very sad, quarrelsome way among themselves ; but they know us now in many parts of the island, and a visit to them has become far less anxious work than it once was. Yet to-day we saw a very good illustration of the character and habits of the people, their friendship to us, and their suspicious, uncertain behaviour to each other.

"We took our two scholars ashore, and on the way the father of one of them met us and got into the boat. He had, of course, some information to give of fighting among themselves and the neighbouring villages. One of the lads begged the Bishop to steer a little more to the eastward, as it would be unsafe for him to land two hundred yards from the spot to which he directed us. A crowd of people met the boat, bringing presents

of yams, taro, cocoa-nuts, native mats, &c. The Bishop was laid hold of as usual, as he went ashore ; pig's tusks (a great ornament at this island) were thrust on his wrists, a bow and arrows, amongst other presents, put into his hands ; men, women, and children were all thronging to touch his hand, and exhibiting every mark of welcome. They begged him to go in shore and eat some food, to sleep there, to stop among them ; but he was obliged to tell them that he had many scholars on board whom he wished to take without delay to their homes, and that he could not stay now, but would do so on his return. Then he waded back to the boat, calling out for some hatchets to give to these friendly islanders, when one of the lads whom we had just taken on shore, hastily ran up to him with a frightened look, and said, 'Get into the boat ; quick, quick ; pull away directly, they are shooting here !' No one thought of shooting an arrow at us, but some quarrel had arisen among them in a moment, the women ran off, and so this pleasant visit broke off abruptly. This is a fair specimen of the reckless, lawless way of living throughout these islands. Any one mischievous person has it in his power to bring on at any moment a serious quarrel ; the men join in on one side or the other from impulse, from mere excitement, or from some feeling that, right or wrong, they must take the part of a kinsman or member of their village. Then some one is killed in the heat of the quarrel, and so the beginning is made of a series of retaliatory acts which may prolong the quarrel for years. A hundred yards from the shore we were again talking and exchanging articles of trade with the natives in their canoes as if nothing had happened. What a grand island this is ! The long slopes of the lofty hills are literally covered with forests of cocoa-nut trees and bananas.

"We filled up our water-tanks the next day at a beautiful waterfall in Aurora Island, where the peoplesitting about us watched the bush anxiously, with arrows fitted to their bowstrings, expecting at any moment an attack from the neighbouring village, with which they were of course at war. The Bishop several times begged them to go away, saying, 'If you choose to quarrel, I don't want to have anything to do with it, and I feel pretty sure that there are faults on both sides. If the other people who are stronger than you come up and find me alone, it will be all right, because I am a friend of both. But I have no desire to be shot by either party in the *melée*, with an arrow not intended for me.' However, our friends,

though they left us for a while, could not be restrained from coming back to get a few fish-hooks and presents from us. We had a delicious bathe in the clear foaming stream.

"We left Araa at three p.m. on June 23rd, set the square sail, and started with a fair wind for the Solomon Islands. We landed our island party in the early morning of Wednesday, June 27 ; and, in spite of light and baffling winds, managed to reach the village of our San Christoval scholars on the same day, and took them on shore at 8.30 p.m. A pretty sight it was. Their friends had lighted a large fire under a tree, whose branches reached over the edge of the little boat-cove. Their dark forms were grouped round the fire, blazing up into the branches of the tree, and the thick dark foliage behind contrasted with the white line of surf on either side of the narrow passage behind us.

On the next day we reached Anudha Island, and landed our scholars. The feeling of the people here is becoming very friendly, and we hope to spend a short time with them soon ; but we were anxious to take on our scholars to Ysabel Island without delay.

The morning of Friday, June 29th, was unfavourable for working into our anchorage at Ysabel. Thick rain-squalls obliged us to give up the attempt till after mid-day, when the weather improved ; and by 2 p.m. we were once more at anchor. We have, indeed, much to be thankful for. Out of sixty-nine Melanesians with us last season, one only has been taken from us by death ; twenty-seven remain at Kohimarama ; but ten, who spent the former winter there, have now been taken home for a holiday ; so that forty-one scholars have been returned in safety. How different our reception might have been if we had brought back diminished numbers, with sad tales of sickness and death. Thank God ! we have been spared this, and everything looks hopeful ; though we learn each voyage not to expect to see any great or sudden change, but to be thankful for any appearance of improvement, where everything so greatly, so fearfully needs it.

The south-east end of this great island is very mountainous. Each valley contains its small population, and, as a general rule, the inhabitants of one valley may be presumed to be at war with their neighbours. They cannot contrive to live close to each other without opportunities occurring of committing frequent depredations. Women, yams, pigs, are stolen ; quarrels and deaths follow as a matter of course. But men and lads who

belong to hostile tribes meet freely on board the *Southern Cross*, and have been with us in New Zealand. We came hither as the friends of all, and partizans of none ; but the insecurity of their mode of life shows also the extremely uncertain character of our work. A whole tribe with which we have become acquainted, whose language after much labour we have learned, may be driven away, dispersed, or even almost destroyed in a few days or weeks ; and we are powerless to prevent these evils. We can indeed remonstrate, and urge the people strongly to lay aside their old jealousies and feuds ; but we all hear of countries unsettled still, after centuries of so-called civilization, and what must we expect here ?

The Bishop slept on shore last night at a most extraordinary habitation. A site for the village has been chosen on a hill surmounted by steep, almost perpendicular, coral rocks ; the forest has been cleared for some space all round, so as to prevent any enemy from approaching unperceived ; there is a wall of stones of considerable height on that side of the village where the rock is less precipitous, with one narrow entrance, approached only by a smooth slippery trunk of a tree, laid at a somewhat steep inclination over a hollow below ; but the tree-houses with which we made acquaintance of old at this island are at this place on a scale almost incredible. Tall trees rising out of the steep slippery sides of the hill are chosen for these great bamboo nests, of which there are six at this one village. From the wall of the fort—for so the village may fairly be called, or from the base, ladders are carried up to these tree-houses. It is surprising to see men, women, and children, passing up and down these ladders. The Bishop confessed that he was afraid to make the attempt in the dusk of the evening. It was his intention to sleep in one of these curious houses, but he says he had no idea of their real character at this particular place. A day or two afterwards, however, he went up into the highest tree-house, and, with Mr. Atkin, made careful measurements. The house in which the people wished him to sleep is built on the top of a tree which rises up from the hollow before mentioned, near the fort. The top of the stone wall is on a level with the trunk, at a height of thirty-four feet from the ground. The ladder reaching from the fort to the tree-house had forty-two rowels, at an average distance of eighteen inches from one another. The whole height of the house from the ground is ninety-four feet ; its length is eighteen feet ; breadth, ten feet ; height, eight feet ;—all

being inside measurement. Some of the trees were at a much greater distance from the fort, and the ladders at a proportionately greater angle. One woman, carrying a load, walked up one of these ladders without touching anything with her hands, with no balancing pole, after the fashion of our civilized performers, and without exciting the least remark or notice from the people standing about. On the naked branches of these trees one man was walking about, hanging out his fishing net, without grasping anything with his hands, where one slip would have sent him down on to stones and stumps of trees ninety or one hundred feet below. Accustomed from childhood to these feats, they seem wholly unconscious of any danger, or indifferent to it. No accident occurred whilst they were making these houses, though to us it seemed an almost impossible undertaking to accomplish without the aid of wings.

All this has been rendered necessary by their continued quarrels. They never heard of another mode of living. Insecurity of life and property causes no questioning and little uneasiness : it is simply the necessary condition of human life. They fear no attack when once safely lodged in their houses in the clouds. They say that no one would dare to attempt to burn or cut down the tree, for they keep a large stock of stones and spears aloft, and say that they could crush any men who attempted to come near the tree. There is a stage outside the house, and a trap-door in the bamboo flooring, from which they drop heavy stones ; and no doubt the fighting-men run about on the branches, and throw their spears as fearlessly and securely as if they had a footing on firm ground.

The next day the Bishop went to the other villages, inhabited by the enemies of the people among whom he had passed the night. They possess a situation impassable by any persons not provided with cannon, and have no occasion to use tree-houses, for their villages are built on two projecting crags at the two horns of a shallow bay, which it is not altogether easy to climb with the help of the people, and which no one could hope to enter if they offered resistance. The height of these steep rocky cliffs, almost impending over the sea, is about 150 feet ; and, in one case, the cliff is almost perpendicular on three sides, and on the land side also for a height of about twenty feet. A strip of bamboo affords some hold for the hand ; but it would have been trying to the head, had not the precipitous face of the cliff been broken here and there by shrubs growing out of the rock.

The Bishop spoke to the chief men, telling them that he was well aware of their feeling towards the inhabitants of the other villages, and entreated them to put an end to their continual fighting. He was told that they were all at present living in peace ; but there is little dependence to be placed on what they said. Of course neither party much liked his visiting their enemies, and

his treating them all alike—that is, one day he had the chief man of one party at dinner in the cabin, and the same night the two young chiefs of the opposite party slept on board. They all meet apparently in a friendly way enough on board the schooner, but have no intercourse with each other—according to their own account—at any other time.

AN INDIAN PILGRIMAGE AND CHOLERA.

It is said that three millions of pilgrims were present at Hurdwar at the beginning of May. There is possibly great exaggeration in this estimate, which is equal to the entire population of Scotland ; but, allowing for this, it is evident that idolatry has still an immense hold upon the masses of this country. The Brahmins must have reaped a prodigious harvest ; a single pilgrim, the ruler of Cashmere, gave them two lacs. Special orders were issued by Government to all officials to show his Highness all manner of honour at every station on his route to the Hurdwar shrine. All this tended to increase, in the estimation of the people, the prestige of the shrine, and to attract multitudes to the temple. That tremendous scourge which it has pleased Providence to connect with these Indian pilgrimages, the cholera, has fallen upon the returning millions. At Moradabad, 100 miles from Hurdwar, the inhabitants have been thrown into alarm by the presence of the pilgrim tide at their gates with the cholera raging in the van. In a neighbouring village, one half of those who lay down one evening to rest were dead before day-break. The entire Punjab is in a state of consternation. A telegram of the 24th, received from Lahore by the *Times of India*, says :

“Active preparations are everywhere being made to stay the spread of cholera throughout these provinces. Cordons of police have been formed, camp hospitals established, bridges of boats broken up, and cantonment quarantine enforced.”

A few days ago we had a very complacent report of the arrangements made for marshalling and guiding the pilgrims at Hurdwar, under the leadership of the Government officials and of the police, so that the different streams of devotees might go and come, harmoniously and orderly.

But it appears we have not yet found a police capable of hindering the cholera from breaking out among the enormous numbers of excited idolaters that assemble at these places of pilgrimage. We see here one of the unhappy results of the theory which has been so often asserted and defended in India, namely, that the people are to be ruled in accordance with their own wisdom, and not with that of their rulers. The people are suffered to have their own way, even when that way is proved to be one that imperils the lives of myriads ; and upon the people is thrown the responsibility of restraining themselves or suffering the consequences. A great characteristic of the people of India is overlooked ; that which leads them to view the responsibility of controlling them as residing not in themselves, but in their rulers. Government is an embodiment of Fate, in their eyes ; and so long as Government does not act to put a stop to some fatal custom, such as the exposure of the sick on the Ganges, infanticide, suttee, and the enormous gatherings of pilgrims, they consider themselves under no responsibility to become themselves the representatives and agents of Fate. They are often willing to be controlled when utterly unwilling to control themselves. In Europe, if a great mortality were to result from an unusual concourse of people, such as our great exhibitions call together, the mere publication of the fact would suffice to put a termination to these gatherings. It is very different here. We do not deny that there are great difficulties in the way of dealing with this evil. These difficulties have, however, been chiefly made by the Indian Government. If we do not mistake, presents to the Brahmins at the great shrine at Hurdwar have been made by a Governor-General : and the allowances made to the support of these idolatrous temples and ser-

vants by the State have tended greatly to check the decline of idolatrous fervour which might otherwise have been expected. But this is a case assuredly in which necessity should override law, even if the law were more honourable than it is.

We see here how utterly incapable idolatry is of satisfying the conscience, even when its imposed systems leave the latter so feebly enlightened as we find it to be in the devotees of Hinduism. According to the theory, God, the infinite God, is manifest in every formally consecrated idol; and the poojaris of every temple tell the worshippers that the performance of the imposed rites will procure their absolution from sin. In many of the Puranas there are long lists of shrines, where

the sins of a million lives, the sin even of Brahminicide, may be atoned for by an invocation of the presiding deity. If one could believe these books, the repetition of the name of a particular god emancipates the sinner from all guilt and all danger, here and hereafter. Yet, it is no sooner announced that a particularly auspicious hour in connection with ablutions and offerings at a certain shrine has come round, than a multitude of people, greater than followed Xerxes to Europe, abandon at once their homes and occupations at an incalculable sacrifice of ease and wealth, and face the terrible doom of the cholera, in order to get a glimpse of the propitious idol.—*From the Bombay Guardian.*

MEDICAL MISSION AT ARCOT.

WE have much pleasure in laying before our readers some extracts from a recent Report of the Medical Missionary Dispensary and Hospital, at Arcot, under the charge of the Rev. S. D. Scudder, M.D. It embraces the period from March 7th, when the institution was opened, to December 31, 1866. During that time, little more than nine months, no fewer than 97 in-patients and 1,749 out-patients had received advice and been brought more or less under Christian influences. Dr. Scudder is a member of an American family whose name is in a manner identified with the cause of missions to the heathen. He is associated in his present field of labour with his brother the Rev. John Scudder, who, although himself a doctor in medicine, takes pastoral charge of the church at Arcot; but is, doubtless, at the same time, a great comfort and support to him in his surgical operations and other professional emergencies. Both of these gentlemen are married to ladies who take an active part in evangelistic work; there are also a native dresser, Samuel Varagoo, and two medical students, connected with the institution, and capable of rendering valuable assistance in various ways.

The Edinburgh Society wishes them all success and a great blessing from on high, in carrying on their medical and missionary labours.

"God has eminently blessed this Institution. It is now in a most prosperous condition. The number of out-patients is still increasing. The number of in-patients at present, is 21; a larger

number than we can afford to keep, on account of the high price of all articles of food. With the means we have, we are able to keep but 12 or 15 in-patients; many apply whom we cannot receive through lack of funds. The district is a very populous one; and there are three large cities containing from 30,000 to 50,000 inhabitants each, within two miles, all dependent upon this one hospital. We trust kind friends will remember this and do all in their power to aid us.

"The dispensary and hospital are entirely free to all. No charges are made for anything, and the in-patients are fed, furnished with clothing, bedding, &c., while in hospital. The government gives us 96 rupees, 8 annas, (rs. 96-8-0) monthly, but this is all the assistance we receive; no donations of medicines, instruments, articles of food, &c., such as they furnish to their own dispensaries. Nor do they pay any of the servants. This sum of 96 rupees, 8 annas, does not cover the amount expended monthly, upon the internal economy of the establishment, irrespective of medicines, instruments, &c., which are, of course, the chief expense of a dispensary. We hope, however, when the present fearful scale of prices is reduced, to be able to keep a larger number of in-patients, and to nearly meet the cost of diet, &c., with the above sum. We have hospital room, furniture, &c., sufficient to accommodate, at least, 40 in-patients; and had we but funds enough, there is no doubt whatever that the hospital could be kept full, thereby greatly increasing its use-

fulness. We, therefore, earnestly request our kind friends to remember this noble work, than which there is none more important, more humane, and Christian. The Gospel is preached each morning to all who attend. The report our enemies took the liberty of spreading abroad among the native community, that we were in the habit of spending most of our time in '*Preaching*,' detaining the patients to a late hour, and paying but little attention to their bodily wants, does not seem to have made much of an impression upon the minds of the people. All classes attend the dispensary most freely; and, far from appearing to dislike to hear or speak of religious subjects, they have exhibited rather an eagerness in these matters, often broaching the subject of their own accord, often asking for books, and always listening with politeness and attention to the words of the speaker. We detain no one who may wish to go, and we have yet to meet the person who refuses to listen to the words of love, or objects to their being spoken in connection with our work.

"The highest people in the district, both as to wealth, education, and caste, have freely attended, and are constantly attending the dispensary; and some of them have promised to aid us, as soon as the famine difficulties are over. A Mohammedan lady, a near relative of the former famous and powerful Nawab of the Carnatic, has been medically attended in her own royal abode, and we were admitted into the inner apartments, which was, certainly, a most remarkable exhibition of confidence in us, and faith in our mode. This lady sent us 21 rupees, with the promise of further subscriptions. Nor has it been an unusual occurrence for the higher class of Mohammedans to bring their females in closely covered conveyances, and request us to see them separately in the women's wards of the hospital. High caste men, both old and young, visit us almost daily, who do not come for medical treatment. Some come out of pure curiosity, but the greater part to talk with us and read our books. It is no strange sight to see two or three at a time sitting upon the benches reading aloud from the '*Bazaar Book*,' '*Spiritual Teaching*,' a Gospel, or some religious tract. A polite, handsome, middle-aged Brahmin is a constant visitor. He may be seen sometimes in conversation with some sick one, seated by his side within the hospital, or upon a bench, in front,—the '*Bazaar Book*' in his hand; and he has even attended our Sabbath services in the church. These things certainly show that the

people are not afraid of us. If there be opposition, it is carried on with great secrecy and care, altogether unknown to us.

"After a short time spent in speaking to the people, their medical wants are attended to, the first arrivals being first seen, irrespective of class. Each patient has a *number* given him; the name, age, residence, caste, and disease, taken down under this number, and the prescriptions written out in full. The name and number are then filled into blanks of a printed leaf, and given to the patient. This he must carefully preserve and bring with him whenever he returns, when his case can be at once referred to without trouble. The printed leaf makes known our object, the hours of attendance, &c., the remainder being filled up with appropriate texts of Scripture. We have these, at present, printed only in the Tamil; but hope, in the coming year, to have them in Telugu and Hindustani also.

"A weekly prayer meeting is conducted by the dresser on Tuesday afternoon, for the benefit of the in-patients, when all who wish may attend. We have heard of no objections made to this either, or any refusals to attend. The surgical operations have been numerous, and all successful.

"We take great pleasure in mentioning, with praise, the conduct of our dresser. He is a Christian of many years' standing, and was in Government employ for twenty-five years, after which term of service he was allowed to retire upon a pension. When the dispensary was opened, he was offered the situation. We were glad to give it to him, as his pension is small, amounting to but 17½ rupees. He receives a salary of 20 rupees per month, which is a great help to him, and which, added to his pension, affords him a good income. We have found him faithful and competent. He has exhibited much interest in the work, and his own words are, '*that it gives him great joy to labour for the Lord Jesus Christ.*'

"The mission, at its last meeting, ruled that a class of five Christian young men be formed, and instructed in medical and surgical knowledge, with the view of fitting them for medical missionary work in those stations or districts in which medical aid is not obtainable. This is a most important project—one that has but recently received any considerable attention. Dr. Green, of Jaffna; Dr. Lowe, of Travancore; Dr. Paterson, of Madras; and Dr. Lord, of Madura, have such classes, and are succeeding admirably in the instruction of their young men. We have begun with but two young men, one the son of the dresser, and the

other the son of the principal teacher in our male seminary. They have, thus far, shown a creditable diligence and attention. They have every advantage of gaining not only a theoretical knowledge of medicine and surgery, but a thorough *practical* acquaintance with them, as more than half of their time is passed in the dispensary and hospital. They aid in surgical operations, and may examine every case treated by the physician. Under the instruction of the dresser, also, they are taught the properties of the different medicines; the compounding of them, the reading and putting up of prescriptions; and the various other important duties connected with the work. It is to be hoped we may soon obtain the other three young men, in order that we may educate, for this peculiar work, a sufficient number of medical subordinates to occupy our field. The want of such aid is very greatly felt, especially at the present time, when new villages are constantly joining our standard. It would be a blessing, indeed, had we a well-educated medical young man to send at once to our South Arcot district, as the Christian villages there very often suffer greatly for the want of immediate medical assistance. This object involves additional expense, but is far too important an one to be neglected.

"Do Christian friends—do even all *missionaries* appreciate the importance, the very *great* importance, of the medical missionary work? We very much fear not! When each and every missionary body ought to have, at least, one *one arm medical*—that is, should have a regularly working medical department connected with it, it is rather the exception than the rule to find such a department in connection with the missions of India. Indeed, most of the Indian missions are without physicians, without men who have even a *partial* knowledge of medicine and surgery. Surely this is but poor policy, looking at the subject in even a *worldly* point of view. But when we know that the medical missionary has a new, extensive, easily attainable, but otherwise unapproachable field, a most interesting as well as successful field, upon which he may enter almost immediately and with scarcely an obstacle in his path—is it not a subject that should receive, is it not one that *deserves* much more attention; is it not an object the Church of God should more ardently and firmly have in view, and strive for? God grant it may more seriously enter into the hearts and minds of His people everywhere, and arouse them to extend very much more largely this peculiar field of labour and usefulness!

"God has blessed our dispensary! There have been two cases of, we trust, *true* conversion within its walls. Both cases are most interesting, but we can give only a brief account of each. The first is that of a high caste man (Moodelliar caste). He applied to be received as an in-patient in May last. He was a mere wreck: his whole constitution shattered by that worst of diseases, syphilis. There seemed no hope of his recovery; but as he had come from a distant place he could not be refused, lest, turned out, he should die in the streets. For two months he lived, as it were, upon a moiety of hope, his lower limbs paralysed, and in appearance a living skeleton. But it was not God's will that he should die. Our exertions were finally crowned with partial success. He is now able to walk about a little, and is slowly improving. He has renounced heathenism, broken his caste, and for some months has declared, most firmly and constantly, his determination to love and serve the true God. He earnestly requests baptism.

The other case is that of a Pariah woman, who was received as an in-patient in September last. She was exceedingly ill for some time, but finally recovered so far as to be able to take her discharge from the hospital. When she was taken in she was in extreme danger of death. She, therefore, was plainly informed of her condition, and earnestly urged to turn her attention to spiritual matters, to endeavour to make that preparation for eternity which she so greatly needed. One must see, to appreciate, the fearful carelessness, callousness, and almost utter indifference with which most Hindoos meet death; but very much to our surprise and gratification, this poor woman at once manifested a remarkable anxiety in regard to this matter,—a sincere desire to know what she must do, and begged most ardently to be instructed in the truth, declaring that she really wished to become a Christian, and knew that she must believe in Jesus alone, in order to be saved. She seemed to slowly improve from that time; and when she was discharged, that she might return to her work and support her two daughters, she declared with much firmness, as well as humility, that she would, by the help of the Lord, walk as a Christian. Unfortunately, she attempted too much, and, by over-exerting herself, had a relapse, her old disease, dysentery, attacking her with even greater malignancy than before, very soon proving fatal, although every exertion was made and every care taken of her. A short time before she died she begged to be baptized.

As she was failing very fast, the holy rite was administered, the dresser, and two or three of our Church members, who happened to be at the hospital, being also present. It was a most solemn and impressive scene; one that the walls of that hospital probably never before witnessed. The poor woman became speechless almost directly; but her satisfaction, her overflowing joy, were most manifest in her happy, radiant countenance. Though suffering most acutely, she died with a smile of peace upon her lips, her hands clasped and raised toward Heaven. When, just at the last, she was asked if she fully, truly trusted in the Lord Jesus Christ, firmly believed Him to be her Rock and her Salvation, her only stay and comfort in this her hour of death, her countenance lighted up with the joy of her soul, and her signs of assent were given with that faith the true believer alone can possess and exhibit. She was a poor widow with two daughters, one almost an infant, the other a girl of perhaps 13 years of age. These orphans are thus thrown upon our hands, and we must take care of them. When their mother first understood that she must die, she begged us, most earnestly, to promise never to desert her little ones, to provide for and train them up in the fear of the Lord. Her mind could not be at ease until we had assured her that they should be cared for, and religiously brought up. We cannot send them out upon the cold, wicked world, for they are utterly unfit to care for themselves. Thus, has our mighty God brought back to Himself, as we truly hope, through this

institution, four of the lost, wandering sheep and lambs of his precious Fold. One, He has sealed to all eternity; she is safe for ever. The others, we have the joy of spiritually caring for, praying for, and endeavouring to confirm in the Faith. He who hath begun the good work is able to finish it; to keep them all unto the end, and make them bright jewels in his own crown of glory.

"We close by thanking, most heartily, all kind friends who have, in any way, aided and sympathized with us. All monies received during the year are acknowledged in the usual places at the close of the report. We would once more present our claims, and urge them upon all *Christians* of all denominations. This is *CHRIST'S WORK*!—the work He carried on while on the earth, the work He came to establish, and the work He gave directions to the apostles to institute and carry on, gifting them with power to heal all manner of diseases. Can we sustain a *better*, more noble civilizing, Christianizing work? God has blessed it *LARGELY wherever* undertaken. He will bless it *everywhere*. He looks to us—to his Church—to carry it on, and should we not do all in our power to show that we accept this great trust, and intend to fulfil it as we ought? His words to us are, '*Whatsoever thine hand findeth to do, do it with thy might!*' All donations and subscriptions may be sent to Rev. S. D. Scudder, M.D., Arcot. God grant there may be many such sendings during this year. We *greatly* need funds for this glorious work!"

REV. C. CHINIQUEY'S MISSION.

THE REV. A. Kemp, who was recently appointed with the Rev. J. Thompson, of Sarnia, to visit the mission of Rev. C. Chiniquy, at St. Anne's, Kanakee, in a letter to the *Montreal Witness*, mentions the results of his observations.

In the school or seminary there was an attendance of 126, although the day was unfavourable.

The school is taught by the Revs. Mr. La Fontaine as principal, and Mr. Thierren as first assistant, and a third teacher, who takes the English department. The principal and his assistant were both priests in the Church of Rome but lately, the errors of which they have openly renounced. The former has been received into full standing as a minister of the Canada Presbyterian

Church, and the latter is now applying for admission. They are both superior men. Their education is good, their gifts as teachers and preachers are above the average, their piety sincere, and their whole deportment manly and courteous. They are real acquisitions to the mission, and promise to be effectual champions of the truth.

The communion roll numbers 650.

The Romish Bishop of Chicago is beginning another law-suit against Mr. Chiniquy. It is evident that both in Illinois and in Lower Canada the priests dread the influence of the mission at St. Anne's.

Mr. Kemp examined the accounts of the mission, and found everything correct.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE appointment of the Royal Commission on Ritualism does not appear likely to conduce to a satisfactory settlement. The Archbishop of York and the Bishop of London have refused to act. Some of the most extreme Ritualists, as Mr. Beresford Hope, Mr. Hubbard (the founder of St. Alban's, Holborn), and the Rev. T. N. Perry, of Brighton, are members of the commission. A curious discussion has taken place in the House of Lords:—Lord Shaftesbury explained, in replying to a question of Earl Russell, that he had refused to act, because he considered himself too much identified with only one section of the church, while he thought several others, on the same ground, should not have been asked to join the commission. He mentioned among them the Bishop of Oxford, who indignantly repudiated being a partizan, and compared himself in his neutrality in church controversy to Richard Hooker. Had the comparison been made by any one but the Tractarian bishop himself it would have been thought a sarcasm. As to the plan of the campaign, the *Record* gives the following hints:—

“We understand that it is ‘the plan of the campaign’ to examine one Evangelical clergyman and one Ritualist. The attendance of witnesses is entirely voluntary. The Bishop of Oxford is to have the satisfaction of examining the Rev. Daniel Wilson, if the honoured Vicar of Islington deems it fitting to obey the summons of a commission so constituted. It is proposed to ask Mr. Wilson a series of dexterous questions as to the omission of daily service, the non-observance of sundry obsolete saints’ days, and sundry other alleged departures from the strict rubric, which have been sanctioned by the practice of the Church for 200 years. It is next proposed to examine some flagrant Ritualist, possibly Mr. Perry himself, or Mr. Richards, Mr. Stuart, Mr. Gutch, or it may be Mr. Mackonochie, of St. Alban's, or the too notorious Mr. Simpson, of East Teignmouth. Having thus established the existence of a diversity of usage in opposite directions, although the Ritualist is as one to 100

of the English clergy, it was thought that it would be a masterpiece of policy to counsel something in the way of compromise, allowing existing Ritualists to go on with their histrionic worship, and giving the bishops some more summary power to restrain innovations.”

The movement for the increase of Bishops, proceeding from the questionable counsels of the Bishop of Oxford, is viewed with anything but favour by a number of Churchmen. S. G. O. writes to *The Times* very emphatically:—

“I think it well to warn laity and clergy alike against—at the present moment—any measure whatever which, under any guise, aims at a large increase in the number of bishops, with power, *however guarded*, to act in the United Kingdom.” He thinks that, before we get more bishops, it might be as well to have some certitude that they will not lay claim to special authority from Heaven to exercise powers which sound Protestants believe to pertain to God only. He holds that “we never shall have peace in the Church until some plain order of conducting the service is made more or less imperative, confused rubrics relaid down in clear language, and some court established, easy of access, cheap and speedy in process, by which it may be adjudged, as well in the case of clergy as of bishops, whether the parties accused of false teaching or false practice are guilty according to a rational, legal interpretation of our formularies in the spirit in which for three centuries they have been accepted. This done, there will be less risk from more bishops.”

The *Scattered Nation* reports the proceedings at the first public meeting of “The Hebrew-Christian Alliance” recently held at Willis’s Rooms. There was a very full attendance. The Rev. Dr. Schwartz, President of the Alliance, occupied the chair, and in the course of an interesting opening address, said:—“We Hebrew-Christians are naturally bound together by a national tie; for, though scattered in all countries, we feel we are all of the Hebrew stock. And then our spiritual centre is not a church or a denomination, but the living Christ, who is our Ruler and Head. His word is our guide and test, and the unity of

the Spirit binds us to our King and to one another. The speakers to-day belong to Holland, Jamaica, Hungary, Poland, Germany, and they all look to Jerusalem as their common fatherland. They belong to the Dutch, the Episcopalian, Primitive Methodists, Free and English Presbyterian churches; but we all rally round the crucified and glorified King of Israel. Just let me point out how God has brought several of us together on the platform. Twenty-five years back I visited Pesth, on my way to Constantinople, when a young man, a Jew of eighteen or twenty years, came there from Vienna, where he was studying. I was permitted to explain to him the truth as it is in Jesus. God blessed the word to his soul. He is now the Rev. Dr. Edersheim, minister to a large and influential congregation at Torquay. In the same place, and at the same time, I frequently spoke to a lad of twelve years, who with his venerable father attended lectures I gave in Pesth. He had never before heard the Gospel, and he is now the Rev. A. Saphir, and God has blessed his ministry greatly. Some years after I was stationed at Berlin. In the year 1846, a Jewish teacher and preacher, a native of Mecklenburgh, who yearned after righteousness before God, called on me; he was instructed and baptized by me, and he is now the Rev. T. Meyer, who has had the privilege to preach the Gospel in a great part of Italy, and shown Christian courage at Barletta, when Protestants were assailed by the mob. On the 1st of August, 1858, I ascended the pulpit at Amsterdam, when in the presence of at least 1,200 Christians a Jewish youth rushed up the stairs; and as soon as I turned round a dagger went through my left lung, and the blood gushed out of my mouth. He had resolved on killing me on the spot, simply for the reason that I believed in Jesus, and induced other Jews to acknowledge Him as the Messiah. The Lord has disappointed the expectation of the young man, who thought to do a martyr's work; and though I loved and served my Jewish brethren before that day, since that 1st of August, 1858, I feel that my life belongs to them in a special manner, and I believe that God has brought me to London in order to do for them what could not be done elsewhere. 'To lead Israel to its glorious King,' and to testify of Him who is Israel's King and the Head of the Church before Jew and Gentile, is the object and delight of my life." Dr. Cappendose, the Rev. A. Saphir, and others also spoke. The formation of such an Alliance, with its excellent organ, the *Scattered*

Nation, is an event of much significance, as showing the preparation of a Jewish-Christian Church.

In accordance with an invitation issued by the Evangelical Alliance, a Public Meeting has been held in Freemasons' Hall, to inaugurate days of special prayer for Christian parents. Capt. Trotter presided, and there were present the Hon. and Rev. Baptist Noel, M.A., Mr. R. C. L. Bevan, the Rev. Dr. Raleigh, of Islington, Bishop Payne, from America, the Rev. Claremont Skrine, the Rev. J. Offord, the Rev. Mr. Harrison, and other gentlemen. After a hymn and reading a passage of Scripture, the Chairman opened the proceedings, and stated the order of the proposed arrangements. Intercession would be made for seven classes of children. 1. Unconverted. 2. Orphans. 3. Those separated from home. 4. The converted. 5. The afflicted. 6. The tempted. 7. Children at school, and those who have gone forth to the active occupations of life. He then read a letter from the mother of a family of seven, asking for prayers on their behalf. On this request the meeting spent a few moments in silent supplication. The next letter was from "A London Rector," who said he had ten children, six daughters and four sons, some of them "undecided," and one greatly afflicted. On this case also the meeting remained for some time in private prayer. The same course was adopted in many other cases which were read. The next speaker was the Hon. and Rev. B. W. Noel, who made only a few remarks on the value of prayer, and the special value of united prayer; after which he prayed earnestly for children of various classes, that they might early be subjected to deep religious convictions. Bishop Payne next offered up prayer that children might be guided in the ways of grace and usefulness, becoming daily more wise and useful in their day and generation. Dr. Raleigh, Minister of Hare-court Chapel, Islington, then delivered an address. He said that nothing curious or elaborate was needed in a meeting like that. The simpler their thoughts were the better. In all the efforts for carrying out the objects the meeting had in view he recommended faithfulness, tenderness, thoughtfulness, and hopefulness. Children would soon find out, without appearing to think anything about it, how much Christian fidelity there was in their parents, and would never believe what was told them in words unless it was endorsed by the irresistible influence of a consistent daily life. He strongly urged the duty of parental authority, especially in days like these of the theological relenting and softness. Many exercised authority too much, but

then in such cases it ceases to be Christian authority—on the contrary, it is irritating and depressing. Some parents were continually commanding, checking, restraining; but such a course would never engender a true and loving obedience. Such harshness occasioned a feeling of despondency; and thus, many a little life which might, under proper training, have been like to that of Samuel, passed away as a loose and unregulated thing, driven about by the chances and the circumstances which surrounded it. At the same time he thought still more evil was inflicted by over-indulgence of children. They should always cherish a feeling of tender, cheerful confidence; for discouragement and despondency would come soon enough, and darkly enough, if they let them. As Christian parents, they were bound not to give way to gloomy feelings such as those, because it was impossible to foretell by what instrumentalities God would work. Never let them be discouraged; but let them go on day after day, always sowing the seed, and always cheerfully looking for the harvest. A second meeting of much interest, on the same subject, has also been held. The next is arranged for Wednesday, July 10, from 11.30 a.m. to 1 p.m., in the Store-street Music Hall.

The meetings connected with the annual assembling of the Society of Friends were recently brought to a close. The attendance was unprecedentedly large. From the census of the Society, it appeared that there were 6,474 males and 7,312 females, making a total of 13,786, being an increase of only 11 during the past year. The deaths had exceeded the births; the resignations nearly equalled the joinings. The minors admitted were 37, and the new converts from without 90. In addition to all these, there were 3,582 habitual attenders not in membership, being 40 more than in 1865. The Society was able to report favourably concerning the schools for the education of their own children. The Society again was anxious to sustain its testimony against war. It was the subject of annual inquiry whether all Friends had been consistent in this respect. In the United States the testimony against war appeared to be carried out with more practical effect than among members of the Society in England. Now that slavery had gone, the American Friends were resolved to make war the object of systematic and united attack. The claims of temperance on Friends were earnestly taken into consideration, one afternoon being devoted to the subject, and it was decided to issue a minute expressive of the concern felt by the

Yearly Meeting on the subject. The meetings of the Society extended over six days. Mr. Bright, M.P., was present, and spoke on some occasions. A correspondent sends us the following extract of a lecture on "The Friends' Creed":—"If honestly considered, both within and without the pale of Quakerism, it will be found that Friends hold no principles but such as are binding on all Christians; that they accept no Gospel privileges but such as are open to all. The *peculiarity* on which George Fox laid stress, was "to be zealous in good works"—the *plainness*, "the ornament of a meek and quiet spirit"—the *nonconformity*, that which became the disciples of the Lord Jesus—the *uniformity*, that which springs from the captivity of every thought to the obedience of Christ. The *Baptism* Fox preached as that alone that doth save, was the baptism of the Holy Ghost; the washing of regeneration, by the resurrection of Christ—his *priesthood* was Christ—his *altar*, Christ; his *sacrifice*, Christ—his *robe of righteousness*, Christ; and his *Communion*, partaking of that living bread which cometh down from heaven."

The *Weekly Register* (Romish organ) commenting upon the declaration respecting the Eucharist put forth by Archdeacon Denison, Dr. Pusey, and about twenty other High Churchmen, points out that it at once disposes of the idea of any possible reunion between the English and the Romish Churches, such as was shadowed forth in the "Eirenicon;" inasmuch as the declaration rejects the Catholic doctrine of transubstantiation as laid down by the Council of Trent, and accepts the Lutheran compromise of consubstantiation. The same paper says that, in consequence of the discontinuance of the Ritual which used to be observed by the late Mr. Wroth, at St. Philip's, Clerkenwell, many members of the old congregation have sought admission into the (Roman) Catholic Church.

A determined effort has been made at Birmingham to stop freedom of discussion by riots of Romanists, stirred up probably by the priests. A Mr. Murphy had advertised a series of lectures in a new hall provided by the "Protestant Electoral Union." A mob collected, and great disturbances, requiring the intervention of the military, followed. The *Times* and other leading papers counselled the suppression of the meetings; but the authorities, constrained by the law, have remained firm.

The John Williams has, it is feared, been totally wrecked off Savage Island. Captain Hor-

ton, of the Nimrod, bound for Valparaiso, when near Savage Island, in February last, reports that he saw in the distance the wreck of a vessel, and shortly afterwards a boat put off from the island, bringing a letter from the Rev. Mr. Laws, announcing the total wreck of the John Williams, but adding the consolatory sentence that all on board were saved. A communication received through another channel strengthens this report, which is further confirmed by the fact that according to the plan of the voyage the John Williams should at the time indicated be off Savage Island. The directors had insured the ship for £8,000.

The Rev. W. Morley Punshon, the eloquent Wesleyan Methodist preacher, undertook to raise by personal effort ten thousand pounds towards building new chapels at favourite watering-places. He gave himself five years for the task, which, notwithstanding the interruption of severe and long illness, he has fully accomplished.

Scotland.

(From our own Correspondent.)

THE subject of supreme interest in the General Assembly of the Free Church was that of union. This discussion was protracted and animated. The point at issue was the leaving, or not, as an open question, the principle of the duty of the State to endow religion. This is much the most formidable cause of difference between the majority of members of the Free and United Presbyterian Churches respectively. If it had been decided not to leave the question open, the negotiations would have been at once closed. By far the ablest speeches were on the side favourable to union, and a triumphant majority was obtained of 346 to 120. Even this did not represent the force of the unionists, since the decided anti-union motion of Dr. Begg had only 61 supporters. The movement will now, it is believed, go on successfully and rapidly, though an underhand attempt has been made, since the Assembly, to commit members, nominally to delay, really to stop, if possible, the negotiations. This attempt has been brought to light and exposed by Dr. Candlish. It is believed that such a course as that pursued by its promoters is unprecedented in Presbyterian Churches. Dr. Blaikie, well-known as a man of liberal catholic sympathies, has written a very able letter, giving his reasons for having changed his opinions as to the early

prospect of union. He speaks in most cordial terms of the spirit displayed by the United Presbyterians, which has, indeed, been admirable throughout.

Dr. Duff gave in the report of the Foreign Missions Committee. The total amount of the Foreign Mission Fund for the past year has been £31,829 8s. 9d. The number of Christian agents employed by the committee in India and Africa is 281. About 10,000 scholars were under instruction. Five young men, ordained theological students, have this year offered themselves as missionaries to the foreign fields, and would in due time be sent out if the means were supplied.

A special report was read on the condition of ecclesiastical buildings. The report was not complete; but, averaging the value of the buildings not reported on at the same rate as those from which returns had been received, the total value of the property of the churches, manses, and schools, would be very nearly £2,000,000.

An important scheme was introduced by Dr. Buchanan, the Convener of the Sustentation Fund, by means of which it is hoped to raise the incomes from that fund of ministers generally to £200. There are, however, to be certain checks as to the amount to be given proportionably to their numbers by congregations entitled to the full dividend. The scheme was approved, and Dr. Buchanan has begun already to urge it on the attention of Presbyteries.

A report on the state of religion and morals in the country was submitted. It stated that an exceedingly interesting work of grace was going on in several districts, and gave some account of these. A report was read from the Committee for the conversion of the Jews. This Committee devotes its efforts to the continental countries, missionary agents being maintained at several of the principal places where the Jews are located in large numbers. At Pesth, for example, the capital of Hungary, the schools attached to the church are attended by 325 children; and many Bibles have been sold among the Jews. The income for the Mission during the last year was £4,159, being £273 short of that of the previous year. The annual financial report laid before the Assembly showed that the total sum raised for the schemes of the Church during the past year was £369,104.

The expected case of chief interest in the General Assembly of the Church of Scotland was postponed for a year by the sudden illness of the

person chiefly involved—Dr. Lee, of Edinburgh. Dr. Lee has introduced a form of prayer into his service. This had been forbidden by a former Assembly, but persisted in, though with some change, which was thought to evade the injunction. Dr. Lee was attacked with a most serious illness on the very eve of the Assembly. It was, therefore, in courtesy resolved to postpone the discussion.

Dr. Norman Macleod gave in the report on the Foreign Missions, which detailed at length the operations and position of the several mission stations connected with the Church. A proposal was made that Dr. Macleod and another should be sent out as a deputation to visit the various mission stations in India. The appointment of Dr. Macleod was remitted to the Presbytery of Glasgow to deal with, and it was stated that a member of Assembly had presented £1,000 towards meeting the expense of the deputation, should Dr. Macleod consent to go. The Presbytery of Glasgow have since had the question before them, and appear favourable to granting the necessary leave of absence.

The report of the Endowment Committee stated that the number of chapels actually erected into parishes during the year was not so large as had been anticipated. The number of parishes added to the Church through the committee's operations was now 115, at an expense of £440,500.

The report of the joint-committees appointed to obtain information with regard to the amounts contributed towards the Schemes of the Church stated that 838 congregations had sent in returns, but from 412 churches no information had been received. The total sum reported for home missions was £69,655 5s. 2d.; for education, £23,850 1s. 6d.; for endowment, £26,000; charitable contributions from 83 congregations, £1,155; for foreign missions, £17,359 17s. 3d.; making a grand total of £138,530 3s. 11d.

The moderator, Professor Crawford, of Edinburgh, in his closing address, referred to union of Presbyterians. He said, for himself, and he was sure he had the hearty concurrence of many, if not of all, that they would hail with unmingled satisfaction the prospect of a re-union with the other Scotch Presbyterians. There were serious difficulties in the way, but they had seen greater changes of sentiment, and more unlikely legislative and social changes occurring within late years—nay, within the present year—than would be necessary to the fulfilment of such a hope. In the meanwhile, he urged upon them the duty of

co-operating with their Presbyterian kinsmen, if there was no prospect of their being actually incorporated into one Church; and as one way in which they could do this, he recommended the appointment of a General Mission Board for all their Churches.

The following account is given in the *Church of Scotland Record*, of the progress of a Church not yet three years established in Glasgow:—

The report of the past year, which has been sent to us, bears that the collections at the church-door amounted to £550, 10s.; the subscriptions paid for debt and endowment, £1709, 7s. 7d.; the money raised for other missionary purposes, £69, 12s. 1d.; the amount received for lectures, &c., on account of the organ fund, £65, 15s. 2d.; which, with £539, 11s. 6d. drawn for seat-rents, give as the total of annual revenue £2934, 16s. 4d. The communion-roll has been increased by the names of 257 members—53 have died, or have been disjoined by certificate to other churches, so that at present 637 are in full communion with the church. The attendance at the Sabbath-schools has more than doubled. The congregational school has 352 names upon the roll, with an average attendance of 277; while the District or Mission School, though only opened on April last, has so prospered that at present it numbers 210, with an average attendance of 157. At this date there are in connection with both schools—not including the attendance at the minister's class—562 scholars and 49 teachers. The sum contributed by the children for missionary purposes amounts to £13, 17s. 8d. It may be noted as a pleasing token of the Christian spirit of the members of the Sabbath-school Association, that on Tuesday and Thursday evenings 107 boys and girls have been receiving gratuitous instruction from them in the common branches of education.

Ireland.

(From our own Correspondent.)

THE General Assembly of the Presbyterian Church in Ireland held its Annual Meeting in Dublin last month. The opening sermon was preached by the Rev. D. Wilson of Limerick, from Isa. lv. 4, and was followed by his parting address after he had held the chair for two years. The Rev. Robert Montgomery, one of the Assembly's missionaries to India and now home on leave,

was unanimously chosen to succeed him, and opened the meeting with an earnest and practical address, in which he assumed that by conferring so high an office upon him, the Church only expressed in the most public and honourable way her loyalty to missions. The session lasted from the 3rd till the 12th of June, and would have lasted longer but for a resolution to hold a special meeting in Belfast on the 14th of August, when the remaining business will be considered. The important report of the Committee on Elementary Education was adopted, and the decisive attitude taken last year confirmed. The Church has pledged herself to resist the changes threatened by Mr. Fortescue; but at present these changes, both in school and college, seem to have been withdrawn. It was agreed to add £10,000 to the New Church and Manse Fund, which has now reached over £20,000; and with this supplement to attempt clearing off the congregational debt, which amounted to about £40,000. Mr. MacIlwrath, whose application was mentioned last month, was referred to a committee. The reports of the various missions were encouraging. The total missionary contributions were £12,720, an increase of £1,600 over last year; and an enlargement of both the Jewish and Foreign Missions was approved. It is proposed to establish two well-equipped seminaries at Surat and Ahmedabad, and to increase the number of missionaries. They have baptized over eighty persons during the year. The spirit which pervaded the Assembly was a warrant that the increased outlay would be met, and that there was a missionary enterprise still unwrought, from which large results might be expected. But when the overtures for a mission to China had been laid before the house, and when it had heard a graphic narrative of mission life in China from Mr. Swanson, the new mission was adopted with a hearty enthusiasm, and the blessing of God invoked upon it. The Roman Catholic mission occupies fifteen stations,—all but one in Connaught; and from these fifteen, fifty lesser stations are occupied, and forty schools where more than half the scholars are Roman Catholics. The Dublin Mission carries on its own distinct work. The Church has been extending her work at home at the same time, and pushing her outposts further into the South, as well as meeting the support of her ministry in a more generous and adequate spirit. Out of 541 congregations 517 reported to the statistical committee, with the following results:—Families in connection, 81,313; communicants, 122,930;

elders, 2,117; deacons, 103; members of committee, 5,439; church accommodation, 225,752 sittings; stipend payers, 68,532; manse, 241; Elementary National schools, under patronage of ministers or members, 652; classical schools available (exclusive of those in Dublin, Belfast, Cork, and Limerick), 112; young persons studying for the ministry, 316; Sabbath-schools, 1,132; teachers, 7,250; Sabbath-scholars, 57,914; Presbyterian examinations of Sabbath-schools, 145; congregational music classes, 162; congregational libraries, 227; Sabbath School libraries, 187; *Missionary Heralds* in circulation, 15,541 copies; prayer-meetings in which elders or members take part, 1,125. Looking at the numerical strength of the various congregations it is noticeable that of their whole number 192 include less than 100 families, 188 less than 200 families, 69 less than 300 families, while 68 are composed of 300 or more than 300 families. The monetary condition of the Church is briefly presented in the following entries:—In 1866-7 the sum which she raised by way of seat-rents was £34,298 9s. 4½d.; supplements to do., £1,886 19s. 3d.; contributions for buildings and repairs, £21,131 16s. 4d.; ordinary Sabbath collections, £11,721 9s. 2½d.; missions, £11,109 11s. 6¾d.; other religious and charitable collections, £2,997 13s. 2d.; Sabbath-school contributions to missions, £624 6s. 6¼d.; total, £83,770 5s. 3d. The Church has increased her contributions in nearly every department of her finance—the net augmentation being £2,082 4s. 9¼d. During the year the total congregational income of ministers has been £33,836 3s. 4d. This is £1,123 1s. 5½d. beyond their emoluments for the preceding twelve months, and shows an increase of £3,757 6s. 2d. since 1864.

Deputations were heard from the Free Church of Scotland (Messrs. D. Lorimer and Anderson), the English Presbyterian Church (the Moderator, Mr. Macpherson, and Mr. Macferran), the Presbyterian Churches in America (Dr. Field and Mr. MacCracken), the Evangelical Society in Geneva (M. Vernier), and Mr. Barclay, from Napier, in New Zealand. Breakfasts were given every morning, in the largest hall in Dublin, to about 400 persons, who were entertained by the friends of the Church in Dublin. Mr. Henry Bewley invited the assembly to spend their Saturday evening at his country house, at Willow Park, where there were addresses by several of their own body, and by Mr. Moody, of Chicago, on the best mode of furthering the work of God. Even the Lord Mayor appeared at the meeting, and invited

the assembly to the Mansion House, although himself a member of the Episcopal Church, and representing a city largely Roman Catholic. Nor were the early morning meetings the least important—conferences were presided over by the Rev. Dr. Morgan and others, where the time was given up to prayer, and the free discussion of *Walking in the Spirit, The Holy Spirit and the Ministry of the Word, and Christian Fellowship as a means of Edification.*

The meeting was also marked and saddened by the sudden death of one of the most prominent members of the Church. Those who met on Saturday morning were awe-struck to hear that Professor Gibson, whom they had seen the night before in excellent health, had died before he could reach his lodgings, smitten down by apoplexy in the full ripeness of life. No face was more familiar than his, no man more associated with all that is lovely and of good report; nor was there any one in the Church who could be followed to the grave with a larger regret—a regret that must appear far beyond the bounds of his own communion, and be as keenly felt among foreign Protestant Churches as at home. Dr. Gibson was born in Ballymena, in 1808, and though intended for business, devoted himself to the ministry. After a country pastorate of six years in Ballibay, he was chosen assistant and successor to the venerable Dr. Hanna, of Belfast, and, after seven years of a town ministry, was elected to the chair of Christian Ethics in the Presbyterian College. He held that professorship for the last twenty years, and, having large capacity for work, was able to conduct during that time some of the most important efforts of the Church. His labours in the cause of education, his sympathy with continental Christians—a sympathy with which he succeeded in infecting his brethren—his zeal for the Evangelical Alliance, and his warm earnestness in every good work, gave him a prominence which his genial character, manly principle, catholic spirit, great loveableness, happily sustained. His Church sent him as a deputation to the Canadian Churches, in 1857, and, in the year of Revival, appointed him their Moderator. The history of the Irish Revival, a book of which he was preparing a second edition when he died, made him still more widely known; and many more large services might have been expected of him, for his powers were at their best. He was a type of man peculiarly valuable in Ireland, and difficult to replace. It is proposed to erect a memorial to him by carrying out one of his

cherished projects, and building a students' residence in connection with the College for which he did so much.

The Irish Methodist Conference has been holding its meetings in Belfast, where the Methodists are erecting a college at a cost of over twenty thousand pounds. There is a decrease of 178 members, perhaps scarcely to be wondered at when the emigration from the country proceeds at the rate of 100,000 a-year, and the population steadily diminishes by 50,000 a-year. The Conference decided on resisting Mr. Fortescue's threatened educational changes. It reported 233 Sunday schools, 2,000 teachers, and 16,000 children; 28 mission stations in Ireland, and 30 missionaries; 54 mission chapels, and 219 other preaching places, and at these 2,126 church members, 104 on probation, 7,000 attendants on public worship, and 47 schools with 1,600 children. The Rev. William Arthur (who is the President), the Rev. Morley Punshon, and other eminent men from England, took part in the Conference.

A curious article has appeared in the Romish ecclesiastical paper, the *Irish Record*, on a phase of the emigration to America to which Protestant writers have scarcely turned sufficient attention. It is admitted by the writer that the Celtic emigration is a loss to Roman Catholicism. Well-informed and earnest, he acknowledges that only the first generation is attracted to the Church of Rome, that the children sink into the mass of Americans, and slip away from the priest. He suggests two remedies, the first to stop the emigration; and, if that is impossible, the second, to influence the emigrant more thoroughly before leaving home: and, if no remedy can be devised, he considers the case one of imminent and incalculable peril. Irishmen retort that the remedy must be applied in America, that the emigrants leave well enough, that American institutions are too much for them; and this seems the natural and sufficient explanation. American institutions are not calculated to give vitality to Romanism.

France.

(From our own Correspondent.)

THE motive power exists, and the machinery exists; but the machinery works not, and the

craftsmen are anxiously, feverishly engaged in examining every piece, oiling every part, suggesting improvements, inventing additional facilities; but stillness reigns! They push the wheel, it goes round; but the instant the pressure is removed, all stops. One thing is forgotten, viz., the connecting link, *Revive us, O Lord!* is the omitted prayer. Life there is—life, light, heat, power,—yea the power that raises the sinner from his death and sets him in heavenly places with Christ Jesus; but who have felt this power? who believe in this power? who think of and call for this power? It is forgotten, and the connecting band is lacking.

Truly, half-awakened ones are crying, Who will shew us any good? Who shall ascend into heaven? Who shall descend into the deep? Who shall bring Christ? while they overlook the simple fact that *power is in the word of faith*. Open up but *that*, and the power of God comes mightily down, and his Creator-spirit renews the face of the earth, flowing into every channel, giving light and heat and life to all. *When the prayer of faith and the word of faith* are well-nigh missing, how can we expect life? We can but look to Him who breaketh not the bruised reed and quencheth not the smoking flax.

The prayer meeting which ushered in the May meetings was extremely small, three pastors and a few friends. The first assembly was that of the *Bible Society of France* at the church of the Redemption. This anniversary was presided over by Pastor G. Monod; the report was presented by Pastor F. Vermeil; 7,654 copies of the Scriptures have been disposed of during the year, shewing an increase of 1500. Receipts 29,536 frs., expenses 33,608 frs. A previous balance, however, covers the deficit. At the same hour, but at the Chapelle Malesherbes, the *Sunday School Society* held its anniversary, presided over by Pastor Paumier. About 30,000 children in France attend Sunday Schools (there are 150,000 Protestant children who should attend), 23 schools have been opened during the year. Receipts, 23,777 frs.; expenses, 24,177. The president takes entirely upon himself the charge of the journal *Musée des Enfants*, which was an increasing burden to the Society. The next meeting was that of the *Society for Recording Protestant History in France*. M. Schickler presided over this anniversary. Count J. Delaborde gave a sketch of the life of Admiral de Coligny's widow. M. Bordier read an essay on Calvinist poetry. The *Bulletin* of the Society gains in interest, its

library gradually increases (it contains 500 volumes, often extremely rare), and its financial state is fair. The anniversary of the *Paris Tract Society* was presided over by Count J. Delaborde. Its report was read by M. Arrousse Bastide. The Society has been able to reprint 45 of its old tracts, and issue 10 new ones. It distributed during the year 388,000. It has published an Epistle of St. Peter with references. Its monthly *Ami de la Jeunesse* has raised its price to 4 francs. Its new premises are at No. 35, Rue des Saints, Pères, with a window on the street. Mr. Toupet presented the financial statement: receipts 111,222 frs., expenses 108,000 frs.; there remains however a deficit of 26,000 frs.

The *Protestant Bible Society's* anniversary came next, presided over by Mr. H. Parrot. M. Schickler reported 9,954 copies sold or given; 600 less than the preceding year. About half are versions other than the usual ones of Martin and Osterwald. Receipts, 34,171 frs.; expenses, 34,642 frs. But there is an old deficit of 47,500 frs. Pastor Fisch presided at the anniversary of the *Protestant Sou Society*, a society too little appreciated. The reporter, Mr. Feer, stated that during its 20 years' existence it had distributed 325,000 frs. among various societies. M. Eynard, the founder had left by will a large sum, conditional on the collectors furnishing an equal sum in five years; few efforts and few results render it very doubtful whether next year, which is the fifth, it will be able to claim the noble bequest.

Mr. V. de Pressensé presided at the anniversary of the *Evangelical Society of France*. Pastor Fisch read the report giving receipts 141,000 frs., and expenses above 147,000 frs. A deficit of last year increased the debt to 39,000 frs.

The *Sunday School gathering* pleasantly diversified the monotony of the week; as usual about 4000 children and 3000 parents filled the Cirque Napoleon. Hymns and short speeches commenced and closed with prayer. A new society for the *Parochial Evangelization of the Reformed Church of Paris*, held its first annual meeting. General Baron de Chabaud Latour presided and explained the aim of the Society,—to preserve orthodox evangelical faith in the church amidst increasing scepticism. Conferences, lectures, circulating libraries, and visitation, are some of the means employed. It has received 40,000 frs. The *Paris Missionary Society* held its meeting, presided over by Count J. Delaborde. The terrible disasters of the Bassutos from the unjust onset of the Boers, have greatly embarrassed the society, whose

deficit amounts to 70,000 frs. Its stations in Senegal and Tahiti prosper, especially the latter, where a Protestant school, now attended by 270 children, has been inaugurated by Queen Pomaré. The 47 aged people of the *Asylum for Old Age* had their festival; then came the anniversary of the *Central Society of Protestant Evangelization*, presided over by Professor de Felice. The secretary, Pastor Ch. Frossard, could not state progress, but declared that its activity had not diminished: receipts 143,731 frs., expenses 169,701; deficit about 25,000 frs. The *Primary School Society* met for the 28th time, presided over by M. Guizot. The secretary, M. Labeille, stated that the receipts had diminished a quarter, while the expenses had increased; the latter amount to 108,188 frs. The *Agricultural Colony of Sainte Foy* held its meeting presided over by Professor de Felice. The report, read by Pastor Armand Delille, stated that more land was called for, but funds do not allow of the purchase. Good accounts are received of about 90 lads, or men, who have benefited by it. It contains 80 at present. The *Deaconesses Institution* had its anniversary presided over by Pastor Breyton. Pastor Dhombres in his report stated that 37 deaconesses are at work and 12 preparing. The receipts balance the expenditure, and the debt with which the house is still burdened is decreasing. A small infirmary at Batignolles, Paris, for Protestants, is progressing well and forming good sick-nurses—an immense boon!

Now it is a general complaint that the Protestant public no longer hasten to these meetings as to a festival; that they are poorly attended; and the societies inadequately supported. Many theories are proposed to account for this; but rest assured that the reason given at the beginning of my letter is the grand one. Faith, prayer, devotional study of God's work, and Sabbath rest, are lacking to a frightful extent.

The *special pastoral conferences*, disencumbered of the sceptical element which parted-off last year to form "fraternal pastoral conferences," were edifying and harmonious. Professor De Felice was placed in the chair by acclamation. Pastor Vaurigaud read an able paper on the *Rights and Duties of Pastors and Ecclesiastical Bodies in the Present Day*, which is to be printed. Four subjects were then discussed. 1st. The necessity of restoring the synods to the Church, which was declared imperative to put a stop to the anarchy now rife. 2nd. The publication of the minutes of the synods of the "desert," which was voted. 3rd. The question whether in the present state of

things the consistories have a right to determine the conditions of ecclesiastical election, the Government in fixing these conditions having only consulted the central council, passing over the consistories. 4th. The means of uniting the Paris conferences with those of the South. The meeting also voted a mark of sympathy with the Caen consistory (whose election-rule was cancelled by the Government), stating that, without pronouncing an opinion on the fact itself, the consistory of Caen had but acted in a spirit of faithful adherence to the great principle of the autonomy of the Church in purely religious questions.

The *general pastoral conferences* were presided over by Pastor Frossard. A resolution was voted that the conference, wishing to give a testimony of its Christian sentiments in the present conjuncture (the expected war), declares that it thanks God that peace is maintained, and expresses the wish that, in France and Germany, pastors may give themselves as faithfully as possible to develop peace sentiments, as the followers of Him who said—"My kingdom is not of this world." The Rev. Mr. Ross advocated systematic benevolence, and Pastor Matter spoke on the connexion between Christian doctrine and life, which opened a free and interesting discussion, that absorbed two meetings.

The *special conferences of the Independent Churches* discussed justification by faith, and the improvement in funds and administration of the Evangelical Society.—The *pastoral conferences of the Church of the Augsburg Confession* discussed an able paper by Pr. Reichardt on the Confession of Augsburg, and the most practical means of bringing together the various groups of churches belonging thereto.

Several places of worship have been lately opened. In Paris, the Fraternal Society for the Evangelization of the Reformed Church has inaugurated a large hall opened for meetings twice a week; Professor De Felice gave the opening address, on the *Origin and Character of the Reformed Church of France*. The asylums of Laforce have at length their own church, opened in the presence of 1,500 people, who had hastened thither from all parts. Twenty-seven pastors of various denominations were at the foot of the pulpit. It was a festival likely to leave deep and lasting impressions. Pastors Bersier and Dhombres and Professor De Felice spoke. Dr. Garrigat gave an account of the sanitary state of the inmates. At Caveirac (Gard), a new Methodist church has been

opened, in the stead of an edifice far too small. The consecration of a candidate for the ministry took place lately at Chartres for the first time. Pastors of different denominations joined in the service, and many Roman Catholics attended. At Compiègne, the foundation-stone of an English church was laid on the 7th of May by Dr. Smith, Bishop of Victoria.

The work in the Champ de Mars has become popular, it has fairly conquered prejudice and opposition; the public flow towards the Bible-stand, and the popular publication "Kiosk," to carry off a *souvenir* of the Exposition, and instances of blessing granted are not a few. The British and Foreign Bible Society is incessantly filled with visitors, as well as the Jews' Society and Mission-Hall. The latter will have ere long, we hope, a missionary to explain its varied exhibition and to bring Christ before the uninstructed thousands who vacantly pass through to gaze. The Evangelical Hall is yet feeling its way; it has not yet touched the popular fibre.

Your readers will be interested in the following, which appeared in the *France*, and was, I believe, the first favourable article in the political press. "At the entrance of the palace, in a sort of chapel, a few devoted men, members of the evangelical societies of England, offer to visitors Bibles and religious books. A few hardened Voltairians laugh, and reject the book presented. I do not laugh; I admire, on the contrary. In the temple of material labour, it is good to think of God, the Creator of the immortal soul; and when a man passes, Bible in hand, through the midst of the wonders of plastic industry, the spirit rises grateful towards Him from whom proceeds all the greatness of man!"

THE BIBLE STAND AT THE INTERNATIONAL EXHIBITION.

(From a Special Correspondent.)

I TRUST, my dear Sir, you will find a little space for the insertion of these few lines in your valuable magazine. I think it worthy of notice that God only could have inspired the late noble Consort of Queen Victoria with the grand idea of concentrating the products of art, genius and industry of foreigners of all nations into one spot, for the instruction and improvement of all the races of the globe; but I believe that the Lord had a far greater purpose to accomplish through this happy thought which emanated from Prince Albert. Even a universal diffusion of the wisdom,

knowledge, and love revealed in His holy word for the salvation of many from all parts of the world; for after all, "what will it profit a man if he gain the whole world and lose his soul," &c. Surely it is one of the most interesting sights amid the wonders of the world in the Exhibition at Paris, to witness the proceeding of Bible work which is so effectually carried on in that remarkable place by the various religious societies in England. As the newspapers have already given some details about their doings in general, I will just give an idea of the humble operation of "the Bible stand" only, which has a large octagon kiosk near the principal entrance of the Exhibition, and also a stall in the building itself. Its great aim and design is to supply the vast numbers of people who daily gather at the Exhibition with the pure word of God in their different languages, and to follow up this distribution of books with earnest prayer that God would bless His own holy word, in the assurance that it is His own purpose to do so. Nearly 800,000 Gospels and Scripture portions have been issued from that place. Since the opening of the Exhibition, there are days in which no less than 3,000 are distributed in fifteen different tongues, and, as a general rule, they are received with thankfulness by the respective nations. The work is particularly amongst the Jews, Arabs, Spaniards, Italians, Russians, and French; many of them, after having received the Gospel and a few words of exhortation and direction how to read it, are induced to go to purchase either a New Testament or the whole Bible; hundreds of Scriptures have been sold both by the French Bible Society and the British and Foreign Bible Society in consequence of this gratuitous distribution. The Jews, for instance, who have generally been averse to the New Testament, willingly pay for it, and about 100 Hebrew Testaments have thus been disposed of amongst them. 250 New Testament portions in the Arabic language have been given away in one day to a detachment of Algerian soldiers who were stationed in Paris. There is a double object attained by the efforts of the Bible stand—to put in possession of God's word those who never cared to have it before, and to encourage those who already have it to read and meditate upon it. The holy and incorruptible seed of the word of life will thus be carried by the recipients of these precious little volumes to every part of the world, and eternity alone will in heaven reveal all the good results it has produced; for the promise is sure, that God's word will not return

unto Him void. Surely, if the well-known half a dozen Scripture words, which with God's blessing were the means of Martin Luther's conversion, proved, as he observed, to him the very gates of Paradise, what a glorious change will be effected by the hundreds of thousands of Scripture portions, whole Bibles, Testaments, and religious tracts proceeding from the different stalls erected in the Exposition Universelle. This Bible work in Paris ought to rejoice the hearts of all acquainted with the Gospel; for if the conversion of one sinner gives so much joy to the angels in heaven, what must it be when multitudes are converted through the medium of the free circulation of the Scriptures? There is, therefore, a claim upon all who earnestly long for Christ's saving health to be known among all nations, to assist that sacred work with their means and prayers. I will close this hasty sketch with a remark that was yesterday made by a venerable friend at the Conference in the Evangelical Hall. When speaking of the Bible stand in doing God's work, he said something to the effect, that on that day when all nations will be in possession of the Bible the people will govern themselves, for they will be kings and priests unto God.

Belgium.

(From our own Correspondent.)

EVERY now and then the papers record acts of revolting immorality committed by priests or monks connected with establishments for the education of the young. Two or three years ago the communal council of Ghent was obliged to expel the Frères de Charité from the Kulder's Orphanage, where the result of the so-called religious education was found to be the degradation and corruption rather than the moral improvement of the children. From the investigation which took place at the time, it appears that, apart from enormities on which it is unnecessary to enlarge, the instruction given was deplorably insufficient. Scholars, of 14, 15, or 18 years of age, who had been at school for 7, 8, or 10 years, were incapable of writing down numbers of five or six figures; they had no notion of mental calculation; many did not know their multiplication table; and in reading and writing they were equally deficient.

Since then, more than one case of a similar nature has occurred; and, last month, Frère Maubode, of the Ecoles Chrésiennes, was arrested

at the head quarters of the order, at Namur, after making his escape from the convent at Boussu, where he had been guilty of acts of gross immorality, of which the superior cannot but have been aware when allowing him to take refuge in the house at Namur.

The Liberals protest against the education of the young being confided to the clergy, among whom such examples of depravity are of too frequent occurrence. The clergy, as a body, are not chargeable with the fault of a few; but, when they do all in their power to hush up matters of this kind, or to screen the offenders, and when it results from official statistics that in France the proportion of lay schoolmasters to those belonging to religious orders condemned by the correctional tribunals, is as 1 to 30, it is not surprising if such cases as I have been referring to are used as an argument for a reform of the law of 1842, which makes religious instruction obligatory in the elementary schools (*écoles primaires*), and places them under the inspection and control of the clergy.

M. Brasseur, late professor at the university of Ghent, who is now acting as representative at Florence of M. Langrand Dumonceau, the Belgian banker, and whose accusations against the Italian minister of finance have gained him so much notoriety, is the same who was in 1856 accused of denying the divinity of Christ in his lectures at the university, when several Catholic representatives loudly demanded his dismissal. The enquiry which was instituted proved that what he in reality was guilty of, was dilating on the benefits which have resulted from the Reformation,—a crime of no small magnitude in clerical eyes. The bishops with one voice denounced, in their Lent charges, the university; “where beside men distinguished for their talents and virtues were placed some professors whose doctrines were openly false, bad, blasphemous, and heretical.” Even the Pope was appealed to, and he urged the bishops “to spare no care, pains, and efforts, and to employ all means, in order that the ravages of this frightful pestilence should not infect and destroy the flock.”

M. Langrand Dumonceau's financial establishments are well known to be under the special patronage of the Roman Catholic clergy and of the Catholic party, and it was expected that he would on that account, and from the services he has rendered the needy Court of Rome, have special facilities for removing the objections of the Papal Government to any plan for dealing with the Italian church property. How comes the

heretical professor of 1856 to be in 1867 the representative of a Roman Catholic firm, to be chosen by it to fill so responsible a situation, and to be charged with negotiations of so delicate a nature?

The partial elections to the Senate which have just taken place have proved favourable to the clerical party; the Liberal majority is reduced from 12 to 4. As there is a large majority in the Chamber of Representatives, this is not likely to interfere with the course of public affairs.

The case of Debuck *versus* the Jesuits, of which an account was given in *Christian Work* for April has entered a new phase. The Tribunal of Antwerp has pronounced judgment, "admitting the pertinence and relevance of the facts stated on behalf of Debuck, who is authorised to produce evidence of the same before the judge named to hear it."

Switzerland.

BASLE MISSIONARY SOCIETY.

THE fifty-first report of this Society shows that it continues to enjoy the favour of those who sustain it at home, as also the divine blessing in heathen lands.

Financial Condition.—The income of the year is stated (in francs) to have been as follows:—

From auxiliaries	Fr. 230.185
„ individuals	220.424
„ from half batz and kreutzer collections	236.749
„ other sources	100.988

Fr. 788.346

The item of chief interest is the third. Some twelve years ago, in the dark days of this Society, a plan was devised for the special convenience of small givers. It was proposed that persons should contribute a "half batz," about fourteen mills of our money, (those living in Germany or France might pay a corresponding sum in their own currency,) once a week, or, if preferred, ten times that amount at the end of ten weeks. The "collectors," mostly females, were to keep their accounts in books provided for the purpose; but they were not to have more than ten names in one book at the same time. Whenever the number should exceed ten, they were to open a new book, or transfer a part to another. At the end of ten weeks

it became their duty to pay what they had collected to a "receiver," there being one such person for ten collectors; and he, in his turn, was to transmit all moneys in his hands to a "local treasurer," who sent them forward to a "Basle-treasurer," through whom they reached the "head treasurer," the receptacle which all the little rills finally and safely reached. Besides these weekly offerings, "extraordinary donations" might go through the same channel.

Such was the machinery; and it has worked very successfully. In 1855 it increased the income of the Society about fifteen thousand dollars. The foregoing figures show that it now produces nearly fifty thousand dollars a year! But this is a small part of the good which is achieved. These half-batz contributors are learning the art of self-denying benevolence. And they constitute also a vast "praying circle."

The expenditures of the Society have been as follows:—

For the Mission House at Basle	Fr. 63.922
„ cost of administration	89.586
„ the mission in Africa	223.438
„ the mission in India	400.503
„ the mission in China	50.058
„ efforts elsewhere	5.040

Fr. 832.547

Members of the Congregations.—The success of the different missions will appear, in part, from the following statistics:—

INDIA.					
Station.	Communicants.	Not Communicants.	Children.	Total.	
Mangalur ...	453	34	284	771	
Mulki ...	138	9	169	316	
Udapi ...	65	3	98	166	
Anandapur ...	80	6	61	147	
Dharwar ...	13	...	15	28	
Hubli ...	57	...	71	128	
Bettigeri ...	18	...	42	60	
Guledgudd ...	27	1	27	55	
Kannanur ...	184	20	217	421	
Talatscheri ...	102	8	133	243	
Tischombala	85	2	68	155	
Kalieut ...	172	25	186	383	
Kodakal ...	116	3	133	252	
Palghat ...	31	...	27	58	
Keti ...	17	1	25	44	
	1,558	112	1,557	3,227	

WEST AFRICA.				
Christiansborg	111	6	89	206
Abokobi ...	78	8	82	168
Odumase ...	43	3	44	90
Akropong ...	194	32	102	328
Aburi ...	77	18	88	183
Kieli ...	22	4	11	37
Anum ...	3	...	3	6
	528	71	419	1,018
CHINA.				
Hongkong ...	64	2	8	74
Lilong ...	72	...	35	107
Tschongtschun	99	7	54	160
	235	9	97	341

Labourers.—The whole number of male labourers is reported as 91, (of whom four are "at home,") 53 having received ordination, and 38 being "unordained." The proportion of the latter is unusual, in consequence of the peculiar policy adopted in India and West Africa, there being a large number of mechanics in both these fields.

Nearly one half of these labourers are unmarried, there being only fifty married females connected with all the missions; and there are only two single females in the foreign service.

Germany.

UNITED PRAYER MEETING OF ENGLISH AND GERMANS AT DRESDEN.

THE day of special prayer for the children of Christian parents (June 12th) was observed in Dresden. A Union Meeting for prayer was held in the evening in the Reformed Church, which had been kindly granted for that purpose, and was presided over by Rev. Charles H. H. Wright, M.A., British Chaplain. The meeting began with singing in German Luther's celebrated version of Psalm xlv. The Rev. F. H. F. Albrecht (Lutheran), late missionary under the Basle Missionary Society, spoke in German on the various temptations which beset the children of believers. He referred to the examples in Scripture of holy men having had unholy children. Abraham had an Ishmael, Isaac an Esau, David an Absalom, Samuel sons who took bribes, and he urged, therefore, the need of special earnest prayer the more on that account. Referring to Whitsuntide, he said, that which the Church needed everywhere was an outpouring of the Holy Spirit, like that at Pentecost, and this should be a subject for

persevering prayer. Christians should not be weary in well doing, much less in prayer. God is a prayer-hearing God. The prayer referred also to the peculiar trials missionaries are exposed to in having to send their children away from their own care to be placed under that of strangers at home, and drew attention to the special temptations which beset more especially the path of children of the converts in the foreign missions of the Church. He concluded by offering up prayer in German.

The hymn, "O God of Bethel, by whose hand," was then sung in English, and the Rev. Charles Jenkins, M.A. (Congregationalist), late of the United States Army Commission, addressed the meeting in English. Parents, said he, should never despair of the conversion of their children. He had found in his experience with the American army, instances in which, after long periods of sin, the children of pious parents had been brought to Christ, and remembered with feeling the pious instruction they had received under the parental roof. Men had been comforted in the hospital by the thought that their parents are praying for them; the same thought had cheered them on the field of blood. Others had bitterly lamented that there was no one who cared for their souls. He spoke of the advantage of the Evangelical Alliance, and mentioned an interesting fact of two young lads in the American army, one a Roman Catholic and the other a Protestant, who had met together for prayer to Almighty God that they might be preserved from sin. Little as was the light these young lads had, God had heard their prayers, and they were known and marked in their detachment as separated men, pure and moral in their lives. Mr. Jenkins closed by offering up prayer in English.

A hymn was then sung in German, and the Rev. Adrian Van Andel, missionary of the Free Church of Scotland at Prague, spoke in German. His speech was listened to with marked attention. He alluded to God's promises as the Christian's great encouragements to persevere to watch and pray. There was great need for prayer. With all the advantage of Christian education, with the many schools and institutions abroad, were the youth better now than in former days? Was not one of the chief reasons of this to be found in the fact that, while the intellectual instruction of the young was carefully attended to, their spiritual instruction was very often disregarded? But the case was still worse in places where there was no

instruction available, and where the children of Protestant parents were obliged to attend Roman Catholic schools. Such was the case with the Bohemian Protestants. But there was a revival of life among them, and measures had been taken to try to establish schools of their own. Their community, however, was very poor. They had done their best, but were compelled to appeal to the sympathy and co-operation of their fellow Protestants in other lands. He (the speaker) desired to plead the cause of these poor Protestants. Help was urgently needed, help in earnest prayer, and help in material assistance. Mr. Van Andel then offered up prayer in German, after which another English hymn was sung, beginning "In the hour of trial, Jesus pray for me," and the

Rev. Charles H. H. Wright, British chaplain, addressed the meeting in English. He reminded them of the words of the Lord Jesus, "Ask and ye shall receive," &c., which injunction the Lord enforces by the consideration, "If ye being evil know how to give good gifts unto your children how much more will your heavenly Father give his Holy Spirit to them that ask Him." Parents should seek to train up their children for eternity, and not hold ever before them, as was too often done, the bait of pleasing men. He appealed to them to be more constant in prayer, and more consistent in their own lives. He rejoiced to behold such numerous attended union gatherings. They reminded of heaven, where there would be but one fold and one Shepherd. Mr. Wright closed by offering up prayer in English, after which a hymn in German was sung, during which a collection was made for the Bohemian Protestant schools, and the blessing having been pronounced in German by Mr. Albrecht, and in English by Mr. Wright, the meeting separated. The collection on the occasion amounted to £4 10s. The meeting was attended by about an equal number of Germans, and English, and Americans. —*Correspondent of "Record."*

Italy.

AMERICAN MISSION.

THE Rev. Mr. Clark, of Milan, gives his annual report. He mentions the following helpers as employed by him during the year :—Sig. G. Perrazzi, G. Zahier, G. Martinetti, C. Pretrello, C. Minetti, S. Muno, S. Ceereghino, G. Reghi ; Prof. M. Pecenini, P. Bergoglio, G. Oddo ; Sig. A. Bopili,

A. Agosti, P. Gardiol, G. Gardiol, Fabrizio, C. Luigi, Zucchi, Mensi ; Signora Sassi, Bergoglio, Corso, Bramhila, Lamberti (*Bible women*).

Assisted seven female and five male pupils in preparing to become teachers. In addition to these there are fifteen students in the Theological Seminary, and three helpers in Hungary. Nearly sixty persons have been in various ways associated with me in my work during the year.

Their Places of Labour.—Milan, Caravaggio, Vercelli, Livorno, Casale, Bologna, Carpi, Verona, Bassignana, Favale, Leucher, Treniso, Udine, Lombardy, and Venetian provinces.

In answer to our question respecting his own labours, he says :—"Here in Milan I have instructed nineteen theological students, assisted by four Italian professors. Here in Milan I have superintended churches in Bassignana, Carravaggio, Carpi, Verona, Bologna, Vercelli, Casale, and Carrara, and teachers in many of the above places. I sustain from ten to twenty colporteurs in Northern Italy : in addition to all this I have sustained and superintended three superior helpers in Hungary ; I feel I have been blessed in my labours, and have accomplished more than I had reason to expect."

During the year a colony of converted Italians came to the United States, bringing with them their evangelist, and letters to us from Mr. Clark. This is the first fruits our land has reaped as the results of our labours in Italy. Larger harvests are in store.

The Rev. W. G. Moorehead reports from Sarzana :—

The year has been an eventful one in the history of mixed and free Italy. The intense yearnings of every Italian patriot to see the scattered and mangled limbs of his suffering country gathered into a unit, and thus grow up into a vigorous and healthy power, through the developing influences of wise and liberal institutions, have at last, after years of painful sufferings and sacrifices ; been met, and Italy, with the exception of the mediæval kingdom of the keys, now reduced to microscopic proportions, is one ; with but one king, one government, and one people. The Venetian States, kept out from the reunion of the other provinces under one sceptre, by the premature peace of Villafranca, in 1859, are now in the bosom of their great Italian family, and the tri-coloured flag so long proscribed by Austrian domination floats from the fortresses of the Quadrilateral, and the towers of the beautiful queen of the Adriatic.

Of course so many different elements as those which constituted Italy in its divided condition, cannot but clash from time to time. When we remember that six or seven governments ruled Italy less than ten years ago, and that the systematic purpose of these petty tyrants and puppet kings was to embitter, to the highest degree, Italian against Italian, we cannot but marvel at the close and almost perfect union that has been already formed, and that Piedmontese, Lombard, Tuscan, or Neapolitan, significant of hostility and almost hate, are fast giving way to the national appellation of Italian.

Fraternization and consolation, education and enlightenment, are certainly making wonderful progress. What, however, is most pleasing to the foreigner, especially the philanthropist and the Christian, is to find that the diffidence and suspicion with which the Italians looked on foreigners and foreign influence is giving way to confidence and friendly intercourse. The great brotherhood principle of the Gospel which knows no nationality, no geographical demarcations, is being seen and acknowledged.

The progress that Italy under an enlightening and free government is making, approaches the wonderful. The priest, whose influence was incalculable, whose power was not even second to that of the State, who disposed of the bodies and souls of men at his will, is now totally shorn of his strength, and is trusted only by the most ignorant and superstitious. Time was when all lifted hats to him in the streets; now even passing with the consecrated wafer, few are found who cross themselves. Time was when the Romish Churches were crowded with an ignorant, docile, believing multitude; now they are comparatively empty. The priests and canonicals howl their meaningless unintelligible liturgies to themselves. A few old women, and as many beggarly old men, constitute their audiences. Ask any one if he believes in the dogmas of Infallibility and Purgatory, or the power of the priest to absolve from sin, and the reply is, in forty-five cases out of fifty, an emphatic No. In one word, Roman Catholicism, as it was once in Italy, is dead. The Ultramontane party is making every exertion, is spasmodising itself, as Italians say, to hold on to its shifting power, which every day is rapidly slipping away, but it is only hastening the irresistible downfall of the Papacy. Rome is doomed.

In the great reaction from petty thralldom, great forces are at work. Infidelity on one hand, the Gospel on the other. Educated as the Italians

have been to look upon Roman Catholicism as the only true exponent of Christianity, and having their eyes now open to the deceitful system of despotism to which it has been reduced, they naturally reject it all (feeling that Christianity, as represented by Rome, is against their unity), as a system of fraud, of vile lucre and tyranny.

It has been, and still is, the work of the American and Foreign Christian Union, with other Christians, to spread among these emancipated millions the knowledge of the true Gospel, stripped of the falsehood and error with which Popery has clothed it. This Gospel, which is the power of God, is making headway in the midst of intense darkness. Churches and stations, as beacon-lights, are throwing their cheering and illuminating rays far into the night of superstitious paganism, falsely called Christianity. Colporteurs have gone where the evangelist had not time to go. The Word of God and evangelical books and tracts have been scattered broadcast over the land. On the one hand Popery has been laid bare in all her defilement and deformity; on the other the pure Gospel, with sublime power and living light, by the contrast, has been presented and made all the more attractive.

Portoferraio.—*Island of Elba.*—The progress in this church, though not marked, has been steady; several have been added on a profession of their faith; one excluded, and three reclaimed. Harmony, zeal, and devotedness characterize, to an eminent degree, the Christians of this place. Sunday-school numbers 18 scholars.

Longone.—An out-station, distant eight miles, preaching has been regularly maintained. The audience has ranged from ten to forty. In December, a new station, Recoalto, was opened for evangelization. For a time the audience was very large, but the meeting was assaulted with furious persecutions instigated by priests and friars, who roused fanatics against the work. The consequence was that many withdrew who had not the courage to withstand. As one evangelist could not properly care for the three stations, another, Sig. Callegari, has been sent to help as colporteur and evangelist. He is stationed at Logone, and with the regular evangelist, Sig. Brachelto, is extending the knowledge of the truth to different parts of the island. Books sold on the island: 300 copies of the Evangelical Almanac.

Foiano.—The devoted evangelist stationed in this town, has been exceedingly active throughout the year. Besides preaching regularly in Torano,

he has from month to month travelled over the country in a radius of more than thirty miles, evangelizing wherever opportunity offered in the public squares, cafes, &c., and selling books. A deep and solid work has been done in Torano and the adjacent villages and cities; several have professed to be converted. Though persecuted and calumniated, the influence for good of the Christians at Torano is being greatly extended, so that those most prejudiced even now invite the evangelist to visit them privately and speak of the Gospel of Christ, and this is done too by the most influential families of the place.

Sold 400 copies of Evangelical Almanac, and Bibles and Tracts, to the amount of 45 francs.

Torano.—The church and the schools are here in an excellent state; some have been added to the former; one of the original members has entered into her rest. A night school has been conducted through the winter and is well organized, which the enemies even admit to be far superior to the parish school taught by a priest; not a few have taken their children from the latter and sent them to the former. The Sabbath-school of twenty-five scholars is excellently organized.

Carara.—This station suffered much from the conduct of the former evangelist; still, all things bid fair for the establishment of an important and permanent work. Sig. Costari, a converted lawyer and a very promising young man, is gathering a large audience; his influence is already felt, and is largely extending. The schools are in a most flourishing condition. An English friend presented to them two large maps of Europe and Italy. A night school has been conducted all winter. The Sabbath-school has twenty-five scholars.

Sarzana.—A private meeting has been held since July. Now an excellent evangelist is stationed here, and five meetings have weekly been held since the first of March. A large audience, generally 100, attend, and are intensely interested in the word of life; several are deeply impressed. A private meeting is also held for some women who have not the courage to come openly. We are greatly encouraged. The Sabbath-school is conducted under the care of Mrs. Moorehead.

Spezia.—Here, a book depot has been planted and a faithful man stationed, whose duty it will be to travel from place to place selling, distributing, and evangelizing. Sold in two months 900 Evangelical Almanacs, Bibles and Tracts.

Tellaro.—A short time since, a man called on me from this place, and in the name of four others asked for an evangelist. The evangelist of Torano visited and made a favourable report. We hope to send Sig. Martinetti once a week, that the Gospel may be preached to those who, of their own accord, ask for it.

Levante and Tirizzano.—From both these places we have had earnest solicitations to place evangelists, which we have not been able to do for want of funds.

Salerno.—The devoted labourer here is instant, in season and out of season, in preaching Christ to the Neapolitans. He visits families and the neighbouring villages, holds meetings in his own house, talks and disputes in the streets, and visits the military stations. His visits range from 160 to 200 per month.

Turkey.

MR. PARMELZE writes from Erzroom (120 miles S.E. of Trebizond):—

In Ordo, a place containing about 200 Armenian, 200 Greek, and 100 Turkish houses, I found the most interesting state of things. During thirty years past, at different times and by different instrumentalities, the light of truth has found its way into that place. The chief of these instrumentalities is a young man, Boghos (Paul), who, some ten years since, then a mere boy, having an undefined purpose of learning some new thing, found his way to the Bebek seminary. There he remained more than a year, learning much of Protestant doctrines. He then returned to his native place, taking with him the Bible, and such religious books as Doddridge's "Rise and Progress" and James's "Anxious Inquirer." Diligently reading these books, he was led by the Spirit to see his lost and hopeless state, and to cast himself at the foot of the cross, where he found peace,—the sweet peace of a redeemed soul. From that moment he has been a bright light in that city, doing and daring and suffering for his blessed Master.

The visit of our colporteur, in the summer, gave a new impulse to the work. The whole city was thrown into a ferment of discussion, *pro* and *con*. Some were bitterly opposed; a few were fully convinced, and ready to join Boghos in the open defence of the truth; but by far the greater part, while quietly reading the Scriptures and defending the truth, occupied, nominally, a neutral

position in their old church. Thus matters went on, the boundary lines between the different parties becoming daily more distinctly marked.

On my visit, I found there were eight families ready to be known as Protestants and to unite in forming a new community, and they rejoiced greatly when I encouraged them to hope for a preacher. They immediately began to look for a house suitable for the preacher and for a chapel. After a few days such a house was secured, of which we immediately took possession, daily holding meetings, strengthening and guiding these babes in the new way.

Meanwhile my arrival in Ordo was made use of as a pressing argument why the bishop should visit the place. "While this foreigner," they argued with the bishop, "leaves a sick family to go to Ordo and lead astray your flock, it is a shame for you, with no family to keep you away, not to go and save them." This argument prevailed, and the next steamer brought the bishop, and with him three other leading men of the Armenian community here. These four men laboured vigorously, by threats, by persuasions, by patched-up conciliations, to heal the divisions in the community and to extinguish the flame already kindled. The bishop preached that the Bible was not for every one to examine, but only for *theologians*! They proposed to collect the Protestant books in the place and destroy them. All those used in the school, and some in private houses, they did collect. They attempted also to drive us from the house we were occupying,—and some proposed to appeal to the Turkish authorities to drive us from the town. But such folly as this was not attempted.

Justly regarding Boghos as the head of the new movement, they did their utmost to induce him to abandon the course he was pursuing; first by persuasion and hints of gain, then by threats, then by actually destroying his business (he is an apothecary and self-made physician) and attempting to drive him from his house. But he remains firm, and the Lord will provide for him. Before these persecutions began, we had intended, should every thing seem favourable, to prepare him for a preacher. Finding him earnestly desirous of the work, and apparently well fitted for it, we hope he will enter the Marsovan theological school at the opening of the next term, in March.

I am amazed at the folly of the course pursued by the bishop. I am sure the enlightened sentiment of a great majority of the inhabitants of Ordo will not countenance his proceedings, and

that in the end the Lord will cause his wrath to praise Him.

Miss West writes from Kharpoot (about 175 miles south of Trebizond):—

I send you a detailed account of the commencement of our "week of prayer," which you are at liberty to use in the *Herald* or otherwise, as seems best to you. The paper has lain by me for several weeks, while God has been powerfully working in our midst,—such a blessed work as my eyes never before saw in this land! Oh, how I have longed to see just such a "revival," a genuine work of grace which should sweep away all the refuges of lies, and the cobwebs of superstition which hide the truth from so many hearts among this people! And now it has come, first in the hearts of God's people, then reaching those outside, rebuking our want of faith, and bringing us down into the dust at the Master's feet, that all the glory may redound to his holy name, who has visited this people with his salvation.

This is our *fourth* week of prayer, and the windows of heaven are still open. Oh, pray that they may never again be *shut*! I must go, in a few moments, to hold our Monday noon prayer-meeting with the sisters of the church; but cannot let this sheet be sent without a few more words. I cannot tell you, at this time, in detail, of the scenes through which we have been passing. I fear to do so lest it might grieve the Spirit by magnifying human means. Indeed, I have hesitated about sending you the paper to Christian sisters at home, but my sisters and brothers here advise me to let you use it.

I may, at some future day, give you particulars of this Pentecostal season. I am very busy, and never more happy than now. Oh, it is *good*, for soul and body too, to be in the midst of such a reviving! How glad am I that I was not permitted to go to Erzroom. The dear *children* of the Protestant community are now being brought to Jesus by their parents, and coming themselves, to receive his blessing. At a meeting I had with them on Saturday last, seventy were present. Several hope they have found Jesus.

SYRIA.

MR. H. H. JESSUP writes from Beirut :—

A joyous day in the Beirut church. Six young men and five young women were received to its communion. The services were crowded and most solemn. Of the eleven received, two only were born of Protestant parents. Two were

graduates of Abeih Seminary; three had lived for several years in the families of missionaries; one has taught different missionaries the Arabic language for ten years; and eight of them are now engaged in teaching in various capacities. Only two of the eleven were born in Beirut.

The Safeeta Protestants.—On January 22nd, the whole Protestant community of Safeeta were arrested, men, women, and children, and thrust into prison in a small room, and a fire of cut straw was made on the floor in order to torture them with the smoke. This was a pure and wanton act of persecution, though based on a false demand made on them for money. Their sufferings were so great in this prison that they were finally released. In the evening, while they were assembled for worship, with Yusef the native preacher, Government horsemen came down on them, broke open their houses and plundered them, and dispersed them all, old and young, mothers and children, boys and girls, into the wilderness, in the night. They dispatched a messenger to Tripoli and Beirut to beg for aid.

Efforts were at once made to secure better treatment for these oppressed people, which it was hoped would not be in vain.

Sidon.—*Colporteurs.*—At Sidon “the attendance upon religious services has been considerably in advance of that of former years;” five persons have been added to the church; “the zeal for education, though not as great as in Beirut, is increasing year by year;” and the success of colportage has been “unexpected and cheering.” One colporteur was employed by the American Bible Society and three were sent out at the expense of a gentleman in England. The report states:—

“They visited most of the villages in which nominal Christians dwell between this place and Jerusalem, and opened their packages and sold the Word of God within the church of the Holy Sepulchre. Not a few Mohammedans manifested an interest in hearing the gospel. In one Moslem village, the men called the women and children together to listen with them, for a long time, to the tidings of salvation through a crucified Redeemer. In another place, a Mohammedan kept the colporteur two days, not allowing him to depart and hardly to rest, while he read and expounded the gospel. He asked to be taught to pray, and declared that henceforth his trust for salvation should be in Christ alone.

Persia.

NESTORIAN MISSION.

DR. PERKINS of Oroomiah describes the Anniversary of the Female Seminary:—

Nine graduated, all hopefully pious, and on the whole, the best and most promising class that has ever gone forth from the school. After the school exercises, dinner was served in the seminary dining-room, followed by addresses from members of the mission and Mar Yohannan. It is but justice to say of the exercises, that they were exceedingly interesting, reflecting great credit on the long and hard toil of the teachers, and on the capacity and industry of the pupils. The subjects of the compositions were very happily chosen and well treated. The one on the “Gentility of Labour,” had many admirable hits for this land of oppression, where labour is so apt to be regarded as servile and ignoble; and they would have been hardly less adapted to those who hold similar sentiments on the Western continent. The singing was uncommonly good, accompanied by an instrument played by Mrs. Rhea, who, in the feeble health of Miss Rice, presided on the occasion. The valedictory address was very touching, and had the effect to melt the class in tears; and its author read portions of it with difficulty, from the depth of her emotions. We trust that these Nestorian girls, so promising in character and well furnished in culture and attainment, are destined to be great blessings to their people. One of them expects to become the wife of a pastor in an important village; one is to be retained as a teacher in the seminary; and others go to dark places where they will be almost the only lights. In his address at the table, Mar Yohannan told them, with tearful eyes, that “when he was in America, twenty-five years ago, he attended the anniversary of the best female seminary in America (Mount Holyoke), and on that occasion lifted the prayer to God, that he would not take him hence until he should see something like it in Persia; and he now rejoiced in the answer to that prayer.”

The 23rd psalm was chanted by the graduating class and their Nestorian teacher, in a manner exceedingly beautiful, and which could not fail to carry back our thoughts to the style of “the sweet singer of Israel,” doubtless very similar to the chanting of the Nestorians of this day. In some of our congregations, the chanting of a psalm in the Modern Syriac, in this Oriental style, is taking the place of the first hymn in the Sabbath services,

and adds greatly to the interest of our worship. For thirty years, and more, I have been straining my lungs to train the organs of these Oriental Christians to sing our occidental tunes in a highly guttural language, and, it must be confessed, with not the greatest success; in the meantime little prizing the fact, that music, rich and melodious, was ready to gush forth upon us in torrents, from living fountains, in airs and chants incomparably better adapted to their organs, language, and tastes, and certainly more promotive of devotional feeling, than the novel, foreign style which we, with so much painstaking, essayed to inaugurate. The best of all books of chants, too, they have had in their hands—the Psalms of David—chanted for long centuries by their ancestors, though too long in an unknown tongue; but they were translated soon after the commencement of our mission. I marvel that these advantages and facilities for securing rich music here have been so long neglected by us. At least, if the one we ought to have done, we should not have left the other undone. The Scriptural motto, “Prove all things; hold fast that which is good,” is one which ardent young missionaries are not always the most ready to appreciate.

India.

THE *Southern Cross* gives an account by an eyewitness of the persecutions to which inquirers and Christian converts are subjected by the Maharajah of Cashmere. A report goes about in Srinuggur that one of the missionary's men had been converted; his name and address were sent off to the Dewan immediately. Being a servant of a European, nothing was done to him; but if he had been a common peasant, he would not have escaped so easily. Sentries were posted on the bridges, and on the road leading to Dr. Elmslie's to prevent patients coming to him, but the people came round by night; so this plan was given up. The powers in Cashmere are too sly to openly punish a man for his faith, but they have succeeded very well in letting the people understand that they will have a hard time of it should any of them turn Christians. The writer says, “It is a sad fact that our countrymen have done more to throw discredit on our religion by their conduct in Cashmere than in any other country which we ever visited. Things are not so bad now as in old times, but they are very bad still; and it is not to be wondered at, when the Cashmeres tell one,

‘You Christians with all your power and knowledge are quite as immoral as we who know nothing.’”

The *Rost Gaftar*, a Guzarathi paper, speculates on the future religion India is likely to adopt. It thinks that Christianity, though better than idolatry, has no great chance of being accepted by the people at large; for it is not free from those admixtures of absurdities which prove obstacles to the acceptance of the other systems. It believes that a good sound liberal education will do more for this country than Christianity itself, and that Bengal Brahminism is more likely to be received by the people than any other system.

The *Indian Mirror*, the organ of the Brahmo Somoj, describes a Brahminist marriage, which was free from the absurd ceremonies observed in some of the early Brahmo marriages. The father first of all gave away his daughter after an address on the duties of marriage, and the bridegroom accepted her ‘in the presence of the all witnessing God. Bride and bridegroom then declared to the ‘Minister’ their resolution to accept each other, and the rite closed with the following declaration by the bridegroom:—Making the holy God my witness I unite myself with thee in the sacred bonds of wedlock. In prosperity and in adversity, in happiness and in sorrow, in health and in sickness, I will endeavour all my life to promote thy welfare. In righteousness, in wealth and enjoyment I make thee my partner. May thy heart be mine, and may my heart be thine, and may God be my helper in fulfilling conjugal duties.’ The bride used similar but shorter words.

EUROPEAN MUSSULMANS.

The *Madras Times* gives an account of a young Irishman of abandoned character, who was found at Madras entirely destitute of means. A passage was provided for him in a ship leaving for England, but he would not go. He was then living on an allowance of eight rupees a month from a charitable source. When he refused to accept situations that would have enabled him easily to support himself honestly, he was informed that his allowance would be stopped. Marching to Triplicane he offered himself as a convert to Mohammedanism, and when last seen he was boastfully defiant in a Mussulman skull cap, short skirt and silk pyjamas. The paper remarking on

the above says, 'Nor is this a solitary case. There seems to be a formal proselyting agency in Triplicane for the very purpose of drawing over such men as the poor wretch just described. Every convert thus gained receives an allowance monthly, and when quite sound in the faith, and fully tied down to a life from which there can be little escape, is sent out to gather others into the same fold. This will, to some degree, explain the frequent recurrence in the streets of pale European faces under Mussulman habits. We have very good reason for believing that there is in the heart of Triplicane a little colony of these reprobates. Having thus severed every tie that bound them to the land of their birth, of course bitterly hating the race they have so fearfully disgraced, these men become our deadliest enemies.'

FEMALE EDUCATION IN BANGALORE.

The Annual Examination of the Canarese Girls' Day Schools, in connection with the London Missionary Society, which are conducted by the Misses Anstey, two young ladies who went out a short time ago from Edinburgh, took place on Friday the 22nd March. About 50 ladies and gentlemen, and about 100 natives were present.

As it was not expected that there would be time for a thorough examination in public, there had been a private examination of the schools on two different mornings by the Rev. B. Rice, and Colonel Dobbs, who was accompanied by the Honourable Charles Pelly from Madras. The reports of these gentlemen were read as given below.

REPORT OF THE REV. B. RICE.—At Miss Anstey's request, I examined the girls in the Central School in their Canarese lessons as follows:—The 5th or highest class, in the Geography of Asia, the British Isles, France, Spain, Portugal, and Italy. In Grammar, the number, gender and declension of nouns, adjectives and pronouns. In Arithmetic as far as multiplication. The 4th class, in the Life of Christ and Old Testament History as contained in Genesis. The 3rd class, in the Third Reading Book; and the 1st and 2nd classes, in the leading facts of the History of Christ, and in Old Testament History to the Call of Abraham. I have much pleasure in stating that all the classes did remarkably well. Almost every question was answered correctly and readily. The reading also was fluent and accurate. The girls evinced a familiar acquaintance with all those portions of Scripture History to which their

attention had been directed; also with the maps of Asia, Hindustan, Europe, the British Isles and Palestine. In Grammar they appeared to know well the part they had studied; and the sums given to the highest class were worked quickly, neatly, and with only one slight mistake. Although I was much gratified with the intelligence and progress of the scholars, which are creditable both to themselves and their teachers, I pray that an increasing measure of success may attend the efforts of our friends who are labouring so earnestly for the elevation and salvation of the females of this country.

REPORT OF COLONEL DOBBS.—Mr. Pelly and I spent an hour and a half very pleasantly on Wednesday morning, in examining some of the girls, and in hearing Miss G. Anstey examine in the ordinary way the Infant class. The subjects on which the elder girls were examined, were Scripture and Indian History. Their replies not only proved that their memories were stored with passages of Scripture, but also that they possessed an intelligent acquaintance with the facts and moral principles inculcated. Mr. Pelly remarked to me that the school was quite equal to the Madras Schools, a result which could hardly have been expected in so short a time. But what may not women accomplish in the way of education, who combine talents and aptitude for teaching with an ardent temperament and intense love to children, kindled by a Saviour's love realized in their own souls? If health is continued to these ladies (which God grant) we see no limit to the extension of female education in Bangalore; for they are competent to organize and superintend any number of schools, if only pupils and qualified teachers can be found. And I have no doubt of ample funds being forthcoming, when the public are satisfied that good is being done. I will only add that one cause of regret to me in leaving Bangalore is that I shall not be able to take a personal part in this work.

Having such testimony to the state of the schools, it was not necessary to do more for the gratification of the friends who came to the examination than to give them a specimen of the lessons taught. The number of children present was about 200. According to the desire of the ladies, the elder girls were made to read the 4th chapter of St. Matthew's Gospel, and a number of questions were put on the temptation of our Lord in the wilderness, which were readily answered. The questions throughout were put by Miss G. Anstey in Canarese, and rendered in

English with the answers by the Rev. Colin Campbell. A number of questions on Old Testament History were also put. The subject selected by Mrs. Saunders was Noah and the Flood. In Geography Mrs. Dobbs suggested Palestine, and the British Isles. The children then sang a Canarese hymn, which was led by the Misses Anstey.

The singing was followed by the examination of the younger classes, which are taught on the Infant School system. They were first made to go through some of their exercises to the delight and amusement of all present; and the whole was concluded by an interesting examination on an emblem lesson, the subject of which was "Thy word is a light to my feet and a lamp to my path." The children made it evident, by their cheerful faces, and their loud and simultaneous responses how much they enjoyed the part they were called to take in the business of the day.

All seemed much pleased with the examination, and the Misses Anstey were cordially congratulated on the result of their labours during the year.—*The Harvest Field.*

REMARKABLE WORK AMONG THE GARROWS.

The following copy of a letter is addressed to the *Friend of India*:—

MY DEAR SIR,—Permit me to lay before your numerous readers, and especially those who are interested in the education and civilization of the wild Hill tribes of Assam the present encouraging state of things among the Garrows near Gowalparra. Three years ago two Garrow young men in government employ at Gownatig made their way to me, saying that they had received books at Gowalparra, distributed in the Bazar by the Rev. Mr. Brown, of Dacca, when on a mission tour. They had read these books and were fully convinced of the truth of Christianity. After receiving further instruction, they earnestly requested to be baptized and sent forth to tell their ignorant countrymen what they had learned of the true religion. I saw in them an earnestness and stability, and, regarding the circumstance as the finger of God leading us to reach out to the long-neglected Garrows the helping hand, which nobody was doing. I sent them—one as a teacher of a school, the other as a catechist and preacher. These two men have worked steadily on, amid ridicule, opposition, and, in one instance, threatened death, and proved themselves faithful, trustworthy men. Several months ago I received

a letter signed by Garrows of several villages, stating that they had heard the gospel from their two countrymen, that at first they despised it, now they fully believed it, that they met every Sabbath to listen to the bible and learn more, and closed by urging me to visit them that they might hear from my lips about this new religion. Accordingly I set out, and have just returned to this place. I must not enlarge; suffice it to say I found a most interesting state of things among them, exceeding anything I have witnessed during the last thirty years of my missionary life. At the first station, Damaza, which is one day's journey from Gowalparra, I found a school of fifteen interesting lads, eleven of whom are Garrows, three are Rabbahs, and one is a Rajbangsi. These boys have made good progress, and will compare well with any school of no longer standing; a second march brought me to Rajsimola, our second mission station, situated at the foot of the Higher Hills, at a pass through which crowds of mountaineers are passing to and fro. There I found a newly-built village of some thirty houses. The largest and best house was a chapel built for the worship of God; during my stay it was generally crowded with eager listeners. The Garrows of the Plain understood Assamese and Bengali, but the greater portion present understood the Garrow only. To such I spoke through competent interpreters. Some of the people of this village have left their relatives and friends on the mountains, and settled here because they were no longer disposed to practise heathen rites. After a careful examination, I baptized thirty-seven Garrow men and women, formed them into Christian church, appointed a pastor, introduced Christian forms of marriage and burial, &c., &c. They then asked that a school might be established; I told them to consult together about it. Soon they had arranged before me forty-nine children for school, among whom were fifteen Garrow girls; said they, we want our girls and women to learn, as well as the boys and men. So I heartily rejoiced that these rude, savage Garrows are already outstripping the Hindoos on whom so many years of missionary labour have been bestowed, and who still deem it necessary to lock up their daughters in the zenanah, and at once appointed a teacher, a Garrow pupil who learned in the Government school formerly. I have sent out books from this station for this second school; a class of Garrow youth will study with me at Nowgong during the rainy season, and thus we shall provide teachers for

any other schools that may be wanted. Garrow books may be prepared at once. By the aid of the assistants I have two ready for printing.

This waking up of the Garrows is wonderful ; I have looked on with astonishment. God's voice is "Go forward." We need not go far into the interior of the Hills. In fact, it might only prove injurious to do so. Our best policy is to work through Garrow assistants, employ Christian Garrows in the schools, supervise, encourage, and throw responsibilities upon them.

With this statement, allow me to say to all who are willing to afford pecuniary aid in this work that I must raise from some source about rs. 100 per month ; and I shall be truly thankful for the smallest assistance, to follow up efficiently the good work now begun at Gowelparra.

Believe me, my dear Sir,

Yours sincerely,

April 20th.

D. M. BRONSON.

New Zealand.

DESTRUCTION OF THE WESLEYAN MISSION STATIONS OF RAGLAN AND KAWHIA BY NATIVES.

WE read in the *Daily Southern Cross* of Auckland :—

Intelligence has just been received of an outrage which will, I regret to say, cause considerable uneasiness in this settlement, but will, I trust, call the attention of the Government to the state of affairs in this part of the province. The natives residing at Kawhia, mostly refugees from Waikato and other places, have broken into and ransacked the Wesleyan Mission station established at Kawhia, the inmates, however, escaping ; and I am informed by one, that the miscreants, after driving away the cows and sheep (four cows and several sheep), destroyed all that was not portable or, in their idea, useful ; and this was effected in spite of, and contrary to the wishes of, the Kawhia natives, to whom the Rev. Mr. Schnackenburg, the Wesleyan missionary, has long been a father and a friend. I have also to add the theft from a settler of a horse by the same natives ; and really, if some steps are not taken—and that immediately—for our protection, the settlers will be forced to leave the district. "L'empire c'est la paix" is a beautiful idea, but it is not truth. The settlers here are living—and they well know it—on a mine, which may at any moment be sprung to their inevitable destruction ; and nothing will secure their safety and that of the adjoining settlements but the occupation of Kawhia. This

must sooner or later be effected, and, for the welfare of the province, the sooner it is occupied the better. The natives, I am informed, on very good authority, are fortifying themselves near Orakau, at a pa which they call the Maugawau Pa, and I have no doubt that we shall soon hear of the commencement of hostilities in the Waikato district.

A gentleman, just arrived from Kawhia, corroborates all that I have written, adding that the building is completely gutted, the doors, windows, &c., being all destroyed.

Fiji.

THE NATIVE CHRISTIANS AND WAR.

THE Rev. F. Langham, of the Wesleyan Mission, writes :

Very recently two chiefs got at loggerheads with each other, and war was imminent. The missionary heard of the affair, and at once sent a native minister to both parties to beg of them not to fight. He arrived just as one of the towns was besieged by the opposite party, and at once endeavoured to bring the contending parties together. After some time, spent in going with messages from one party to the other, and using his influence against an appeal to arms, he succeeded in his object, and effected a reconciliation between the belligerent chiefs. Perhaps it will be said that this missionary's conduct in this matter was fully approved by all around. Alas ! sir, such was not the case. Some trader or traders had heard there was likely to be a war, and a vessel was at once freighted with arms and ammunition for sale to the warriors. It arrived in the harbour just as the native minister got there ; and as he succeeded in the mission, of course the guns and powder, &c., were not required, and the disappointed owner or owners returned home indignant that the missionaries had thus "spoiled his trading." "What business had the missionaries to interfere with the native quarrels ? Why couldn't they stay at home and mind their own affairs ?" A pretty state of things, indeed, when *Christian missionaries* should try to prevent war and bloodshed, and so "spoil trading" in murderous weapons. So it would seem that we cannot please everybody. Some complain that we interfere to *prevent* war ; and some complain that we *encourage* war. And, therefore, I apprehend that our best plan is still to go on doing right, even if the heavens fall, to act for the best, according to the light we have, and leave results to God.

In the late war some ten thousand Bauans were engaged against eight thousand, perhaps, of the heathen. The latter, after a day or two's resistance, were disheartened at the evident completeness of the preparations made for their absolute subjugation, and took to flight; they were pursued, and eventually captured, sixty to eighty of their towns and villages were burnt, and nearly all their property, arms, &c., with their plantations, fell into the hands of the captors.

Some of the captors—professing Christians as well as heathens, for a large number of the latter joined the Bauans, committed grievous excesses, killing men, women, and children; some of them after they had been taken prisoners, and might easily have been brought into the camp, &c., &c.; but the large majority behaved very creditably indeed, and certainly exceeded our expectations. Some of the soldiers threw their arms around the captives; others, in parties, surrounded companies of the fugitives, and thus protected them from their more impetuous and more murderously inclined companions in arms. Others might be seen returning to camp with their prisoners, helping them to carry their children or some little property which they had allowed them to appropriate, or assisting old and infirm men and women, as with difficulty they trudged along. The chiefs particularly, non-members as well as members of our Church, were anxious to save life, and thus it is, that not more than two hundred, or three hundred at most, of the heathen have been killed, and of these about 80 were killed in consequence of their treachery. One of their towns was surrounded, and the besiegers called upon them to surrender, promising them, as usual, their lives. The besieged replied that it was good, and invited them to enter the town. A few went at once towards the gates, and were met by the heathen. One of the Christians offered to shake hands with the first man he met, and his right hand was taken hold of by the other's left, the heathen then raised with his right hand a hatchet, and tried to chop the other down; he escaped, however, but two of his friends, one a chief, were killed. This so exasperated the Christians, that, during the night, they got together a large party, and at daylight dashed into the town, and showed very little mercy to the inhabitants. Many were saved by the teachers who accompanied the different tribes to the war to conduct their various religious services, class meetings, prayer meetings, preachings, &c. They surrounded several parties of this treacherous town, and kept the soldiers from

hurting them. About eighty, however, were killed; and of this number fifty belonged to the people who committed the cruel cold-blooded murder in the first attack on Bau towns, to which I have referred in the beginning of this letter.

Only some eight or ten of the Christian party were killed during the whole month or more that the fighting was carried on.

MISSION VOYAGING.

The Rev. Isaac Rooney writes from Bua:—

The "Yasawa" group, consisting of above thirty islands, is situated about ninety miles west of "Bua."

The Islands at the time of our visit presented a very parched appearance in consequence of a drought of several months' continuance. Owing to the same cause there is a great scarcity of food, the gardens being in a very backward state. The islands, especially in the western part of the group, do not present the bold, rugged outline, and towering summits, that many of the Fijian Islands do. The hills, scantily clad with timber, have a very bare appearance. The shores are lined with cocoa-nut trees, for which "Yasawa" is noted; and the strand, washed twice every day by the "Great Pacific," is composed of beautiful white sand, presenting a striking contrast to the mangrove swamps which surround many of the islands of the "Fiji Group."

At Bukama, 168 members on trial presented themselves for examination preparatory to baptism. These were examined one by one. This done, the teachers were examined respecting the character and conduct of each one. Those of whom a satisfactory account could not be given were struck out. In this way 88 were rejected—most of them because they had not been long enough on trial (twelve months being the usual time), others because their conduct was not satisfactory. This occupied the whole of the morning. At two o'clock the great drum called the people together for service. This had to be conducted in the open air, the chapel, although a large one, being too small to contain the ordinary Sunday congregation, and now we had people assembled from all the towns on the Island. On the previous evening we had selected an open space near the chief's house. Grass, leaves, &c., were spread on the ground for the people to sit upon. The preacher was shaded from the sun by a large sail mat, and large trees shaded the congregation. Mr. Brooks preached an earnest and powerful sermon on Matt. xxii. 1—13. It was indeed a cheering sight to see that vast congregation listening so

earnestly and attentively to the "Word of Life."

At the close of the sermon, *eighty* of those examined in the morning were baptized. Altogether it was a very interesting service. At its close we met the Leaders and Stewards, which occupied us till eight p.m.

We reached "Maro" about noon, and despatched messengers to the other towns on the Island, inviting the people to the services on the morrow. At *nine* o'clock the tribes assembled, taking their seats on the green sward, in a part of the town where they were sheltered from the rays of the sun by breadfruit and other trees. To me it was indeed a pleasing sight to see *eight or nine hundred* black faces fixed so attentively upon the preacher, as he discoursed to them upon the "judgment to come." At noon 91 persons, who had been on trial for twelve months, assembled in the chapel for examination. In the afternoon nearly the same congregation assembled as in the morning, and the same interest was manifested, whilst Mr. B. explained to them the lessons taught in the history of "Naaman." At the close of the sermon, 70 of those who had been examined in the morning were baptized.

As I looked upon the people sitting quietly under the "breadfruit tree," listening to the Word which bringeth "life and immortality" to light, I could not help thinking of the change which had been wrought in them. A few years ago they were *cannibals*, hating and devouring each other—*heathens*, worshipping they knew not what, and destitute of all knowledge of the "true God." Now they are peaceable and industrious; their false gods are forsaken, and they worship the "One living and true God." And what hath effected the change? Not the might nor wisdom of man—but the power of the Lord, working through his word; proving thus that the "old, old Gospel" hath not yet lost its youthful vigour, but still retains its freshness and its power.

FIRST VISIT TO A HEATHEN ISLAND.

"Wayá" is the southernmost island of the Group, and was never before visited by a missionary. The wind was very light all day, so that we did not reach the anchoring place before dark. As soon as we had cast anchor, "Wesley" and two others went on shore. They found some of the people on the beach, told them that the missionaries had come to preach to them, and desired them to send messengers to the other towns on the Island, that all might attend together.

This morning, as soon as it was daylight, we

heard axes at work on the hill. Presently we saw natives carrying wood down to the beach, opposite where the schooner was anchored. In a little time three fires were burning on the beach. The next thing that attracted our attention was several natives carrying a heavy burden, which, when they came nearer, we discovered to be a *turtle*. This was put on one of the fires and cooked whole. On one of the other fires were placed "bananas" and "dalo." These were covered with leaves, and then with sand; and so cooked after the oven fashion. As the morning drew on, the people on the beach continued to receive additions to their number. At times, the path from the top of the hill where the people came in sight, to the beach—about a quarter of a mile, looked like one continued string of people; and their new, white "sulus," glistening in the morning sun, gave them a really beautiful appearance. About eight o'clock a canoe came off, bringing the principal Chief of the Island. As soon as he came on board, he perched himself on the deck at our feet, and proceeded at once, by a process of unwinding, to divest himself of his "sulu," which accomplished, he presented it to us. On measuring it afterwards, we found it to be 75 feet in length. The Chief was an intelligent looking man, with fine open countenance; apparently about thirty years of age. To look at him, one could scarcely bring himself to belief he was a "man-eater." But "appearances deceived," and I have been told that he is a very crafty and designing man. As soon as the people had all assembled on the beach we went on shore in our boat, accompanied by the Chief. The first thing to be disposed of was the "magiti." This was portioned out, and put aside till after the service. The hymn, "Oh, for a thousand tongues," &c., was then given out; and "Wesley" engaged in prayer. I then read to them the history of the *Fall* (Gen. iii.), and afterwards John Hunt's sermon on 1 Timothy iv. 8, setting forth the superiority of the Christian religion over all pagan forms. It was a sermon well adapted to their circumstances. At its close Mr. B. and the native missionary delivered suitable addresses. The service concluded, the people brought us, by order of the Chief, five stones used for sacred purposes in their heathen worship; also a number of spears, for which we paid them. Being told that there was a heathen temple in the town, we obtained the Chief's permission to go and see it. A younger brother of the Chief, and two others belonging to the town, accompanied us. After climbing to the height of five or six

hundred feet, and reaching the place where we supposed the town to be, we found that it was on the top of perpendicular rocks, still several hundred feet above us. We found also that there were no temples standing. There had been *three*, but two were burnt, and the third pulled down. Having got so far, however, we resolved to proceed. The ascent was steep, but, with the blood of Britons in us, we were not to be beaten; so we "kept on our toilsome way." The day was hot, and the perspiration poured out of us. On reaching the top, we came to a strong stone wall with a narrow entrance, closed up by logs. The walls were perforated by port-holes bearing on the path, and on its top was a strong fence. The crown of the hill was covered with houses (if they could be dignified with the name), small, dirty, and huddled together, so that there was scarcely room to move about. Many of the people lived in caves among the rocks. How true the aphorism! "Sin carries with it its own punishment." Here are cannibals and robbers, with their "hand against every man," haunted by the feeling of insecurity, and driven to this mountain fastness, fearing to live in a more exposed position. Some years ago their town was destroyed by an American ship of war, in retaliation for their eating an American. But this neither reformed nor checked them, for only last year they ate eight of the "Ba" people. But now the Gospel of "the grace of God" has reached even to them; and they have succumbed to its all-subduing power. On our return to the beach we advised the Chief and people to remove from the mountain, and build their town on the beach. This they promised to do. We then told them that we would appoint them a teacher; as soon as they had his house built on the site of the new town, he would come and live with them. After presenting a shirt to the chief, as a "ki ni loloma" (thing of love), we went on board and sailed away for "Maro," taking with us the younger brother of the Chief, who consented to go and live with Wesley, in order to learn to read, &c. Reached "Maro" soon after dark.

United States.

THE UNION MOVEMENTS AMONG THE PRESBYTERIANS.

WE cannot better describe these very important movements, now going on in the United States, than by giving the following sketch of them from an American journal:—

During the year intervening between the Presbyterian Assemblies of 1866 and those of 1867, all the Presbyterian bodies of the United States have been earnestly discussing the subject of re-union. Many of our Presbyterian brethren think for the present only of reducing the number of Presbyterian churches by fusing such of them as are separated by the smallest differences; others already look confidently into the more remote future, when all bearing the name of Presbyterians in the United States shall constitute but one ecclesiastical family. In order to fully appreciate the importance of this movement, it will not be out of place to cast a glance at the present numerical strength of the different bodies.

The most numerous body are the so-called Old School Presbyterians, who last year reported 239,306 communicants. Six years ago this Church embraced all the Southern States; but, in consequence of the rebellion and the anti-slavery and loyal resolutions of the Northern Assemblies, the Southern Presbyteries seceded, and established a denomination of their own, which, like the Old and New School Presbyterian Churches, has now the official name of "Presbyterian Church in the United States," but is commonly known as the Southern Presbyterian Church. This Southern Church a few years ago was reinforced by a union with those Southern Presbyteries which, in 1857, had seceded from the New-School Presbyterian Church. Next to the Old-School Presbyterians, in point of number, are the New-School Presbyterians, who separated from the former in 1837. They reported in 1866, 150,401 members, mostly in the Northern States, although, since the overthrow of the rebellion, the Tennessee Synod, with three Presbyteries, has been reconstituted. The United Presbyterians, with 58,988 communicants, and the two branches of the Reformed Presbyterians (General Synod and Synods), are denominations intensely anti-slavery, which have rigidly excluded slaveholders from Church communion. The same is the case with the few isolated congregations of Associate and Associate Reformed Churches which fully agree in point of doctrine with the United Presbyterians. The Cumberland Presbyterian Church had, at the outbreak of the war, about 80,000 members, and is more numerous in the Southern than in the Northern States. The Associate Reformed Church of the South has about seventy ministers.

The differences that separate all these bodies from each other are comparatively small; and for years the opinion has been growing that they are

not of sufficient importance to prevent a re-union. In particular has this feeling been growing among the Old and New-School Presbyterians. The doctrinal differences between them, we believe, have never been regarded as considerable by the laity of either Church, and the difference of their position with regard to the Slavery question gradually ceased with the progress of the war for the Union. Presbyteries and Synods of the two Churches began to meet simultaneously at the same place, and to hold joint meetings, and a number of feeble congregations consummated the union for themselves.

The current of public opinion in both churches has gradually set in very strongly in favour of union, and last year both General Assemblies agreed almost unanimously to appoint a joint special committee on the subject. This committee, which embraced many of the most prominent members of each denomination, held several meetings during the year, and finally, with entire unanimity, agreed upon a plan of re-union which, at their recent meetings, was proposed to both General Assemblies. No action will be taken upon the report this year. The churches at large will take the coming year thoroughly to examine the plan in all its aspects, and next year further action will be had by both the Assemblies.

Among the United and Reformed Presbyterians there is likewise a growing party, which regards a union with the two bodies before named as both possible and desirable. Several papers, conducted by clergymen of these churches, advocate the cause of the union, and one of the Reformed Presbyterian bodies, at its recent meeting, passed an important resolution to invite all the Presbyterian bodies to send delegates to a General Presbyterian Convention. •

The Cumberland Presbyterians, at the recent meeting of their General Assembly, also appointed a special committee which is to correspond with similar committees of the other Presbyterian bodies on the subject of union.

The Southern Presbyterian Church is making steady progress in absorbing all the Southern Presbyterians who share the Southern views on the subject of slavery. For the present, slavery, though extinct, constitutes an insurmountable obstacle to a re-union of most of the white Presbyterians of the South with the Northern churches; but, with every year which removes us farther from the death-year of slavery, this obstacle will become of less importance.

Thus we see that all the Presbyterian bodies are on the road to a union which, if carried through, would establish one United Presbyterian Church, with more than 500,000 members.

THE ANNIVERSARIES.

AMERICAN MISSIONARY ASSOCIATION.—This society had its origin in the strong sympathy of its founders with the coloured people then in slavery. Following the call of Providence, it extended its missions to the North-western Indians, the Sandwich Islands, and Siam; its main efforts, however, being concentrated on the coloured race in Africa, among the emancipated slaves in the West Indies, the coloured refugees in Canada, and, as far as possible, the slaves of the South. At the very beginning of the war, it commenced educational operations among the freedmen, in the neighbourhood of Fortress Monroe; and these have been increased until the present time. The receipts of the last year were 253,000 dols. The report has the following statistics:—Whole number of teachers of day-schools, 425; number of scholars in day-schools, 28,909; number of scholars in night-schools, 9,810; whole number of scholars, 38,909; average daily attendance, 79½ per cent.; number in Sabbath-schools, 18,010.

AMERICAN SEAMEN'S FRIEND SOCIETY.—The society supports wholly or in part chaplains and sailor missionaries as follows:—One in St. John's, N.B.; one on the Labrador Coast; nine sailor missionaries in Sweden and Denmark, most of whom report revivals of religion of a most deeply interesting character; two in Belgium; two in France; two at the Sandwich Islands; one at the Chincha Islands, in Peru; one at Valparaiso, Chili; and one is under appointment for Rio de Janeiro, to sail in a few days. The demand for Loan Libraries from captains and officers is increasing every year. This system was commenced in 1859. Of these 2,210 libraries about 99,500 volumes are accessible to 112,000 seamen. The Pennsylvania Society gave during the year to merchant vessels and canal-boats 138 libraries, containing each from 20 to 200 volumes.

AMERICAN TRACT SOCIETY.—Printed during the years, 837,676 volumes, or 2,790 per day, 7,886,648 publications. Total printed in 42 years, 21,796,099 volumes, 286,464,453 publications. Printed of the *American Messenger*, 143,083, monthly; *Botschafter*, or *Messenger*, in German, 29,333; *Child's Paper*, 336,333; total periodicals monthly, 510,749. Publications on the Society's list, 3,784, of which

756 are volumes, besides 3,798 in 141 languages approved for circulation abroad.

AMERICAN TRACT SOCIETY OF BOSTON.—During the year over 1,500,000 of tracts and 3,163,000 papers on religious subjects have been distributed. The gratuitous distribution has been far larger than in any former year, amounting to 47,500 dols.; of which 4,000 dols. was in cash, in aid of printing abroad. The entire receipts of the society during the year were 160,569 78 dols.; the expenditures, including balance from last year, 135,466 62 dols.; present balance in the treasury, 2,642 84 dols.

AMERICAN HOME MISSIONARY SOCIETY.—The number of ministers of the Gospel in the service of the society in twenty-nine different states and territories has been 846. Of the whole number 538 have been the pastors or stated supplies of single congregations, 232 have ministered in two or three congregations each, and 76 have extended their labours over wider fields. Five missionaries have preached to congregations of coloured people, and 35 in foreign languages—16 to Welsh, and 14 to German congregations, and five to congregations of Hollanders, Swedes, Frenchmen, and Indians. The number of congregations and missionary stations supplied, in whole or part, is 1,645.

PRESBYTERIAN BOARD (OLD SCHOOL) OF FOREIGN MISSIONS.—It is 34 years since the work of foreign missions of the Presbyterian Church was commenced by itself; the General Assembly having, in 1837, received the transfer of the Western Foreign Missionary Society, established the Board as at present constituted. The Board has 70 missionaries; 20 ordained native ministers and licentiate preachers; 174 native assistants; 44 organized churches; 66 stations and sub-stations; and over 7,000 children, in schools, taught God's blessed word. The first year's receipts of the Board were 45,500 dols., and its expenditures 44,405 dols. The receipts of the year just closed were 207,526 80 dols., and its expenditures 277,290 75 dols. In the past year 16 missionaries and assistant missionaries were sent out; of these 5 were to the Indians; 1 to the Chinese in California; 2 to South America; 5 to Africa; 5 to Siam; and 1 to China. 8 young men are under appointment.

The Receipts of some of the leading Societies for the last year were as follows:—

American Bible Society—Sales and	dols.
Rents	453,165 82
Do.—Donations and Legacies	250,833 32
	704,099 41

American Tract Society—Sales	384,350 96
Do.—Donations and Legacies	159,800 47
	544,151 43
American Tract Society (of Boston)—	
Sales	91,273 72
Do.—Donations and Legacies.	44,192 50
	135,466 62
American Seamen's Friend Society	98,230 17
American Guardian Society	37,768 50
American Missionary Association	253,000 00
American Board Com. Foreign Missions	448,090 33
Methodist Episcopal Missionary Society	638,380 30
American Church Missionary Society	50,000 00
American Home Missionary Society	212,567 63
American S. S. Union	77,753 44
Protestant Episcopal Board Domestic Missions ..	123,273 45
" " " Foreign Missions	72,613 61
American and Foreign Christian Union	110,000 00
American and Foreign Bible Society	30,719 96
American Baptist Missionary Union	190,994 57
American Baptist Home Missionary Society ..	137,810 18
American Baptist Free Missionary Society	30,000 00
Presbyterian Board Foreign Missions (O. S.) ..	207,526 65
" " Domestic Missions (O. S.)	163,241 56
" " Church Extension (O. S.)	35,870 28
Presbyterian Committee Home Missions (N. S.) ..	128,503 41
" " Education (N. S.)	20,455 49
" " Publication (N. S.)	13,325 17
Board Foreign Missions Ref. Dutch Church	68,685 41
Board Domestic Missions Ref. Dutch Church	24,589 98
National Temperance Society	26,592 45
American Freedmen's Union Commission	50,000 00
	4,768,698 81

AMERICAN BIBLE SOCIETY.—The total receipts during the year past, 734,094 dols.; from sales, 431,658 dols.; from congregational collections, donations of auxiliaries and individuals, 174,855 dols.; from legacies, 105,971 dols.; and from rents of stores and offices in the Bible House, 21,606 dols. There have been printed at the Bible House 935,768 volumes, and in foreign countries 313,550—a total of 1,249,318 volumes. There were purchased abroad for foreign distribution 41,194 volumes. Books issued from the Bible House, 1,016,354, valued at 525,883 73 dols.: viz., 324,215 Bibles, 640,625 Testaments, 51,073 portions of Scripture, 424 volumes for the blind, and 17 reports of annual reports.

Chili.

THE following circular, from the prelate in Chili to the curates of two cities, Santiago and Valparaiso, has its value in showing that some attention has been called to the truth. It is dated Santiago, and runs as follows:

"Trustworthy persons have informed me, that there are distributed even in the streets and

public squares, pamphlets, in which are reproduced the old calumnies against the holy Catholic Church, with which, though a thousand times refuted, Protestants have sought to justify their rebellion against the only true Church of our Lord Jesus Christ; and in which pamphlet effort is made to disguise the monstrous inconsistencies of those false systems, and the exhaustless multitude of varying doctrines which characterize so much the error that predominates in them all.

"As you see, Protestant foreigners and the salaried agents of Bible Societies, reprobated with so much reason by the Church, no longer claim merely liberty for themselves to profess and exercise their false sects (*ejercer sus falsas sectas*), but propose openly to seduce Chilian Catholics to apostate from their religion, which alone is the true. And, although such measures can cause no injury to Catholics who have received moderate instruction in their religion; it is becoming, since there are others careless and ignorant, who may be seduced into error, whether material or resulting from simple ignorance, that you be admonished to put your parishioners on their guard, and to awaken in them zeal for the defence of our holy religion, rudely and perversely assailed by fanatical adventurers, propagandists of their false sects, or by paid agents who speculate with the funds which are collected, under the shadow of an idea to which Christian appearances are given.

(Signed) "RAFAEL VALENTIN,
"Bishop of Santiago."

This document may well encourage the friends of the Gospel in Chili. The apathy of the Roman system of death begins to be disturbed. The clergy are alarmed, and yet feel unable to prevent, through the civil power, what they so much deplore:—once it was not so; but now, this power is shorn. Force will no longer serve their turn; the inquisition has passed away; and they must defend their dogmas with argument, or

mourn while the friends of truth expose their erroneousness.

An extract from a private letter, written in Santiago, will cast light on the above circular of the prelate.

"The circular was called forth on account of some tracts which — distributed lately in this city — purchased of — a number of the 'Religion of Money,' tracts from the 'Evenings with Romanists,' etc., took station in the gate of the garden in front of the Cathedral, and as gentlemen passed out, gave each one a tract. At other times —, accompanied by —, distributed copies of the 'Protest,' 'Letter to Casanova,' and your address to the Bible Society (on the Apocryphal Books,) from house to house. . . . It is a pity we have not thousands of the tract 'Prayer to Saint Isidore' to scatter about gratuitously: there never has been any number of them distributed here. I see, more and more every day, the necessity of tract distribution on a larger scale. In spite of the anathemas of the clergy, plenty of readers can be found."

The pamphlets mentioned above have been printed in Valparaiso at private cost. The *Protest* is that of Luther and his friends in favour of religious freedom, because of which they were called in derision, Protestants. I had it published in Spanish some five years ago. The *Letter to Casanova* was on the subject of Purgatory, addressed to a clergyman who would not discuss the question, after censuring my sermon on the burning of that church in which so many perished. The *Religion of Money* is a satire on the venality of the Roman Church, printed by the Tract Society: my correspondent writes that he wishes he "could obtain 500 copies of it for gratuitous distribution." The *Evenings with Romanists* cannot be praised too much. It was translated into Spanish by Rev. Mr. Pratt of the Assembly's Board, and printed by the Tract Society. They circulate it, also, in pamphlet form, each subject discussed forming one tract.—*Christian World*.

CORRESPONDENCE.

(To the Editor of *Christian Work*.)

SIR,—You will greatly oblige us by calling attention in your valuable periodical to the approaching Conference of Evangelical Christians

of all countries, to be held in the city of Amsterdam (Holland) from August 18-28.

The previous General Conferences in London (1851), Paris (1855), Berlin (1857), and Geneva (1861), have each been followed by blessed results

to the Christian Church in many lands, and have sown the seeds of vital truths, the fruits of which will doubtless appear in the great harvest day of the Lord.

The programme, which we enclose, and by the insertion of which (or extracts from it) you would greatly oblige us—exhibits a series of subjects for public discussion of the highest importance, and all of them opportune to the circumstances of the present times. Eminent Christians from America, France, Germany, Switzerland, and the Scandinavian kingdoms, as well as from the United Kingdom, have promised their attendance; and our Dutch brethren are engaged, with diligent and anxious care, in preparing a hospitable reception to all Evangelical Christians who intend being present at the Conference.

The Committee of the British Organization of the Evangelical Alliance entertains the hope that large numbers of their countrymen will, as on former occasions, avail themselves of this opportunity to meet their fellow-Christians of different nations, and, especially remembering the associations, both historical and religious, which unite Great Britain to Holland, show their warm appreciation of the kindness of their Dutch friends.

We are, Sir,

Yours faithfully,

JAMES DAVIS, }
HERMANN SCHMETTAU, } *Secs.*

The *ordinary* return tickets to Amsterdam, by Great Eastern Railway, &c., are only £2 14s. 11d., *first class*.

The following are the general arrangements :—

On the eve of the festival our first preacher, Professor Van Oosterzee, of Utrecht, will deliver the opening sermon in the Cathedral of Amsterdam.

The regular succession of engagements is to be as follows :—

Monday 19, and Tuesday 20 : Church and Theology.

Wednesday 21, and Thursday 22 : Social Questions.

Friday 23, and Saturday 24 : Christian Philanthropy.

Sunday 25 : Day of Rest. Holy Communion the members and friends of the Alliance.

Monday 26, and Tuesday 27 : Missionary work.

Wednesday 28 : Great Missionary Festival near Haarlem.

The first section will include historical reports as to the religious condition of various churches,

by Professor Doedes (Utrecht), Pastor Anet (Brussels), Professor Tholuck (Halle), Professor Rosseeuw St. Hilaire (Paris); Rev. Canon Battersby and Rev. W. Robertson (England), Professor Smith (America), Pastor Meille, (Turin), Pastor Frommann (late from Petersburg), Pastor Ludwig Thilo (Hungary), Pastor Rudin, (Stockholm), Professor Kalkar (Copenhagen), Pastor Nogaret (for Spain), Dr. Schmettau (for Portugal), Rev. H. J. Van Lennep (from Smyrna), Wilhelm Pressel (for Israel). Theological papers by Professor Van Oosterzee, Dr. Vinke, Professor J. Monod, Professor Herzog, Pastor Eugène Bersier, Professor M'Cosh, Professor Riggenbach, Rev. T. R. Birks, Dr. Merle d'Aubigné, Dr. Lange, M. Chantepie de la Saussaye, and others.

The second has the names of Professor Tissot, Professor Astié, Dr. E. Steane, Dr. John Cairns, Dr. E. De Pressense, M. F. De Rougemont, M. Ed. Laboulaye, Dr. F. Bungener, Dr. L. R. Beynen, Dr. Hoffmann, Herr Von Bethmann Hollweg, M. Guizot, and others.

The third will be represented, amongst others, by Lord Shaftesbury, Pastor Bastian, Mr. John Stabb, Pastor Natorp, Pastor Panchaud, Pastor Bleibtren, Pastor Düselen, Mr. W. E. Shipton, M. Schurbach, Rev. H. Mackenzie, Dr. Andrew Thomson, Pastor Disselhoff, Drs. Wichern, Helaring, and others.

The fourth by Pastor Zahn, Pastor Arbousset, Professor Gess, Rev. W. Fairbrother, Dr. E. Casalis, Dr. H. Gündert, Rev. W. Ganse, Dr. Mullens, Dr. Louis Nagel, Bishop Gobat, Rev. William Arthur, Rev. — Thompson, and a great many besides.

A detailed Programme is to be issued in a fortnight hence.

Nothing will be spared to enliven and heighten the interest of the Conferences. Several eminent preachers—Revs. Charles Birrell and C. H. Spurgeon, Franc. Coulin, J. Monod, Drs. Grandpierre, Kogel, and Krummacher—are to preach in the evening during the time of the Conferences. A most suitable place has been secured for the meetings—a large building in the best part of Amsterdam, in the midst of the park, with a great hall, capable of containing 1,400 to 1,600 persons, with capacious rooms adjacent for holding separate meetings, and a *jardin d'hiver*, which is to be a dining-hall.

A collection of psalms and hymns has been made in the English, French, German, and Dutch languages, each set to one tune. A good orchestra is to accompany the singing.

LITERATURE.

THE Wynds of Glasgow are in the heart of the city, long, narrow, filthy, airless lanes, with every available inch of ground on each side packed with buildings, many of them far gone, yet packed from cellar to garret with human life." This is the picture of the well-known slums of Glasgow drawn by the vigorous hand of their well-known missionary, Mr. Maccoll. The people are in keeping with the houses; "like rotten wood," said a Sunday school teacher, "they winna haud the nail." Mr. Maccoll first visited the region when a student, fourteen years ago, and describes the startling effect produced upon him by the strange sight, which he reproduces with the zest of Dickens, finding drunkenness and piety, antique gentility and brutal savagery side by side, and well-thumbed Horaces peeping out among rags. "Among studies like these I spent my summer vacation; I often visited in these times thirty and forty houses in a day—now standing beside a woman busy at her washing-tub, speaking about the things of her peace till she would wipe the soap-suds from her arms, and then the tears from her eyes: again, sitting beside the shoemaker or the tailor, urging them to arise and seek the Lord, and getting, perhaps, the usual promise, 'I'll maybe give you a call!' In that summer the foundation of the Wynd Church was laid. I stood with many others that day on the walls then rising up among these ruins, and I shall never forget one glimpse of surrounding things. Some minister was pouring forth an earnest dedication prayer. My eye caught the face of many a poor wretch at neighbouring windows and stair-heads looking wistfully on; but while petitions were going up, two women commenced to fight, tearing at each other's hair, and their earnest cries went up also with ours, and mingled with our Amen!"

It soon became evident that Mr. Maccoll must undertake the church, and when it was opened, after three years of hard work, there were just 99 members, "literally the poor, the lame, the maimed, and the blind." Yet they had contributed £50 to the building fund, and had the pleasure of looking at a memorial window purchased with their alms. A hundred and fifty sittings were let, four hundred and thirty were empty, and the young minister had been left to himself. "Some came with certificates of church membership twenty-eight years kept carefully,

like title-deeds when everything else was gone. Others came, too, who remembered better days, and were looking for their return, although still to a large extent followed by the evil birds that had picked up so much of the good seed from their hearts, and had frightened away the dove-like blessings that once built about their roof. The first two sittings were taken and paid for, front seats in the gallery, the best to be got by a husband and wife of this sort, who live in the most depraved building in the district, yet were in many respects like Lot in Sodom. There were also rare specimens of the original native element, the Wynd aborigines that had lived there for the last forty or fifty years, and would not leave the old firesides, although their righteous souls were vexed by the wicked around them from day to day."

There was still the need of self-help; for, up till now, the help had been lent from outside. Yet the material was unpromising. However, "immediately after our first communion, a few young women who had been at the table came to me, saying, 'We have been very much impressed with what you have been saying about not only being hearers, but doers of the word. We think we might go round some of the houses with tracts, and here are six shillings to pay for them; we hope to give that at least every month.'"

They were hardworking girls from the factory, thirty of whom soon volunteered and invited the people to the Church. Men soon joined them; and in time there came to be a Night Brigade of men whose object was to fetch the most degraded and unwilling, and to see that promises to come were kept, "a band of male visitors, armed with bull's-eye lanterns, who penetrated the dark closes and stairs a little before the service began to get promises fulfilled. The second evening we had ninety present, the third about a hundred and fifty, and soon we had the church half filled, sometimes crowded, when some of the visitors would peep into the vestry before service, and say, 'We have swept the closes clean to-night.'"

How this modest work grew, how the principle of self-help was developed into a wonderful power, how the revival came and touched the Wynds and deepened all the work in them, and drew out of the coarse mass some of the finest and noblest servants of Christ; how building rose after building, and one hive after another swarmed off the old stock, until a Wynd Church became a common thing; how the neighbourhood grew half changed, and then the original church became the

starting point for like churches in all parts of Glasgow, and a kind of college among them, by which their training was secured, and from which many an impulse went out for the blessing of rich and poor—until in the Glasgow slums there is our nearest approach to a true home mission—for all this, and for progress still unwrought, but likely to take shape, and help in the good cause of common work for Jesus, and prevent the waste of Christian power, that has been going on in England for half a century—we must refer to the most interesting work on City Missions that has been published in our language.*

For those who live in the dense blocks of our cities, sacred to working men, Dr. Blaikie has written another excellent book, full of what he calls *Counsel and Cheer*.† Some of the papers have appeared in the *Sunday Magazine*, but fully half are new to us, and these are not the worst part of the volume. The lecture on Jewish social economy is admirable, there could scarcely be a better on the subject, and we could wish for the sake of it alone that Dr. Blaikie now found the largest audience among our artisans. *Æsthetics* are not excluded, but occupy the prominence they demand in any right effort to elevate men's minds, and as Mr. Maccoll made a point of reading Tennyson and Browning to his wild girls from the wynds, so Dr. Blaikie discourses on the use of beauty. There is a strong masculine good sense in all that is said, an honest and sympathetic appeal of one who makes others feel that he has a right to speak, one who carries to social questions a broad and liberal mind, clear Christian principles, and an undisguised reverence for duty.

Lord Aberdeen, better known as Lord Haddo, was born in 1816, and lived a simple, uneventful life until he was 32, when, during a residence with Lady Haddo at Brighton, he was seized with the deepest concern for his salvation; and after struggling with himself, and the accidents of his position, and being half resolved to resign his station, and bury himself in the desert, passed into a quiet and happy mind, and commenced a life that soon became a pursuit of health, but in which he always appeared as a sincere and earnest Christian gentleman. His letters and journals, many of them from the Nile, are extremely graphic and worth preserving. An artist of nature

and a student of art by inclination, he chose his words with an artist's perception, and his descriptions are pictures. His life would be interesting, independent of his rank; but the mingled delicacy and firmness with which he maintained a claim for consistency among his associates give it a peculiar value: and there are some to whom the simple record of a devout Christian man, who retained all his pleasant tastes and found in Christian truth what purified them all and left him happy in their enjoyment, may appeal as other biographies would not.*

The letters of Lord Haddo are the great charm of his Memoirs,—the frank expression of himself. The letters are all that we have in the *Memorials of a Departed Friend*. Very beautiful and rare they are, with aerial grace about them, of a deep tender piety, that scarcely belongs to the more public and less calm age of the world. They are original, the clear utterance of one who has been taught much and thought much, and whose thinkings were not always according to the schools. They are mystical, inclined to side with "the work of the Holy Ghost at Rome," full of aspiration for likeness to Christ, such letters as perhaps Terstegan would have written had he been a woman; a great rest therefore after the commonplace and sight-seeing of the lives that are now written. We mount out of the bustle and babble of the street into a high, pure room near the sky. There are more no doubt to whom such a book will do good than those whom it will hurt. It is genuine soul-converse, and for the most part soul-converse with God.†

Dr. Guthrie's escape out of harness, as he playfully describes his new volume, does not take him far from the field of his philanthropic labours. He lingers about the Cowgate and the Ragged School; nor can any one regret that he chooses his holidays there, when he contrives to invest them with so much fresh interest. He is a shrewd and keen observer and a most faithful preacher, to whom every street and incident suggests a sermon, whose eye seems to see in life a succession of parables and illustrations, and who has the faculty of using them to point a moral. There are men with whom this habit would be tedious and unbearable; but Dr. Guthrie may hold us unwearied as long as he may please. There are eloquent bursts and passionate appeals in the volume, as fine as any in his published sermons; and whether in or out of harness we trust that he will long be spared to infect men with his noble Christian spirit.‡

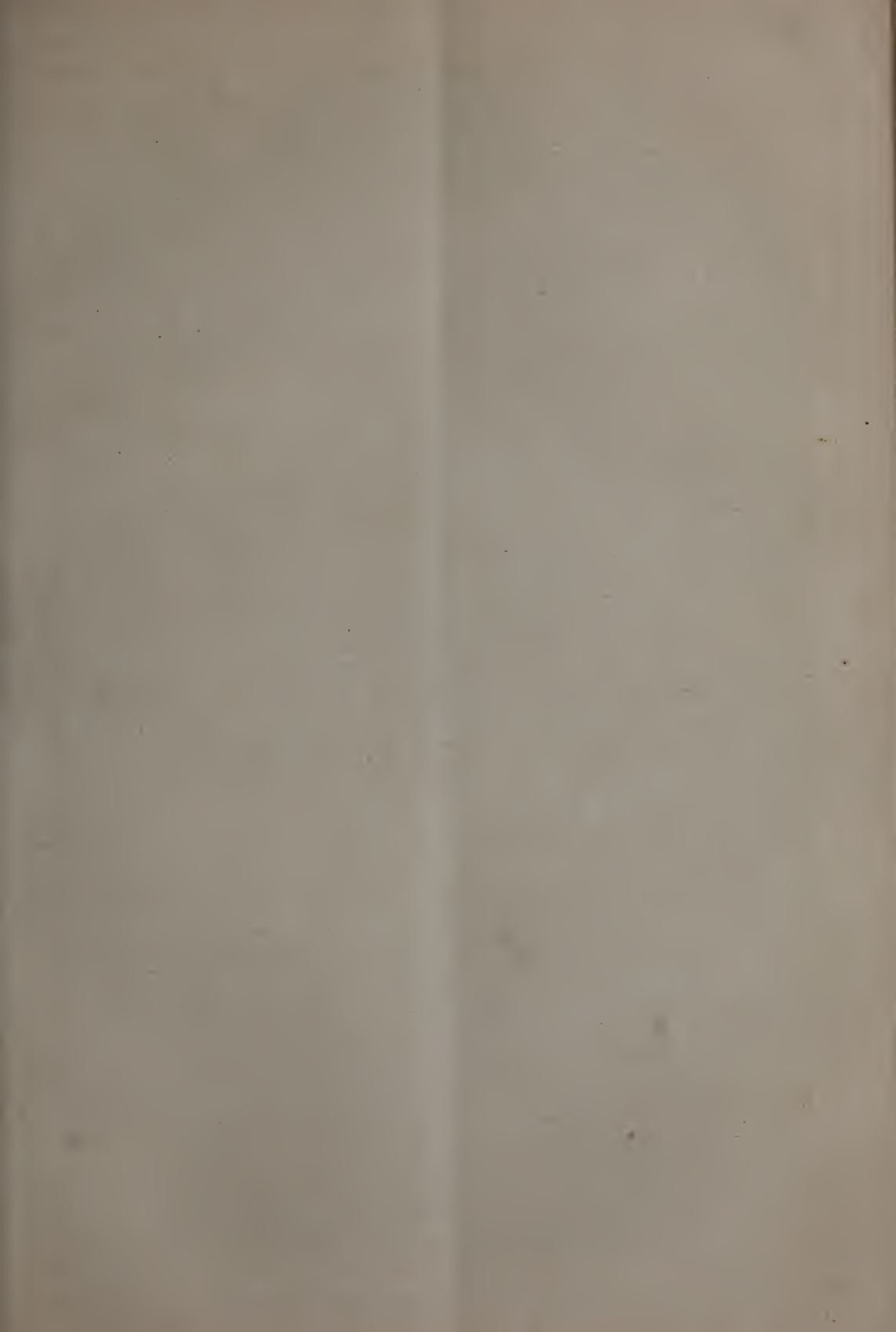
* *Memoir of Lord Haddo, in his late Years fifth Earl of Aberdeen*. Edited by the Rev. E. B. ELLIOTT, M.A. London: Seeley. 1867.

† *Memorials of a Departed Friend; consisting of Selections from her Letters*. London: Nisbet & Co. 1867.

‡ *Out of Harness: Sketches, Narrative and Descriptive*. By THOMAS GUTHRIE, D.D. London: Strahan. 1867.

* *Among the Masses: a work in the Wynds*. By the Rev. D. MACCOLL. London: Nelson. 1867.

† *Counsel and Cheer for the Battle of Life*. By the Rev. W. L. BLAIEKIE, D.D. London: Strahan. 1867.

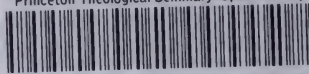


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